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Parents, Religion and Interpersonal Orientation : An Attachment Theory Perspective

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Abstract

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INTERPERSONAL ORIENTATION: AN
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It is generally believed that early experiences in childhood influence later psychosocial functioning. This study addresses the relationship between parenting in the early years and later psychosocial functioning and religious orientation within the social context of the Seventh-day Adventist Church. Recent research in the application of paradigms from attachment theory to adult relationships and the psychology of religion forms the theoretical framework for the study. Questionnaire measures were taken from 242 tertiary students at a denominational college. Results indicated that the quality of the parent-child bond was significantly related to later psychosocial adjustment and religious orientation. Further, the quality of this bond was more closely associated with subject's current religiosity than the religious commitment of parents. Affective issues were particularly important for the psychological and social adjustment of subjects. Control and approval issues were important for religious commitment and orientation,

particularly for daughters. Fathers were more important than mothers in predicting subjects adjustment. These trends were stronger for daughters than for sons. Results are interpreted as supportive of a "congruency" hypothesis drawn from attachment theory. Individuals tend to organise their social and religious life around models of self and others. Implications from the study are discussed in terms of the importance of early familial experience for later adjustment and the consequences this might have for both church and community groups.

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by

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Each person whose signature appears below certifies that this thesis in his opinion is adequate, in scope and quality, as a thesis for the degree Master of Arts.

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CHAPTER 1

Introduction

In this introductory chapter an outline of the purpose for this study is presented, the problem to be researched, and the setting within which the research is to take place is outlined. Further, details are provided of the significance of the study, its limitations, and finally the assumptions made about the study.

Purpose

In nearly a decade of parish ministry the writer has contemplated the relationships that might exist between church member's interpersonal style and early experiences with parents and their overall understanding of religion. Often, it has seemed, the anger inherent in parents' questioning of their children's reasons for leaving the church, has seemed to provide a possible answer.

The purpose of this research is to investigate this problem within the context of the Seventh-day Adventist (SDA) church in Australia. It is also the purpose of this study to demonstrate the potential of attachment theory, as developed by John Bowlby and refined by other researchers, for providing a helpful theoretical framework from which to view these issues.

The Problem

Previous research has shown the utility of attachment theory for conceptualising adult relationships (Hazan & Shaver, 1987; Feeny & Noller, 1990) and the psychology of religion (Kirkpatrick, 1988). Research has also examined the variables related to adolescent religiosity, and found parenting behaviours significant in predicting adolescent religiosity (Kirkpatrick & Shaver, 1990; Sonter, 1989; Clark, Worthington, & Danser, 1988). However, to date there has not been an adequate theoretical framework for these observations which takes account of some of the deep seated psychological variables. This study sets out to empirically investigate the relationships between these variables and to examine the value of attachment theory for offering explanations for the observations.

The SDA Church as The Setting

The SDA church grew out of the American apocalyptic movement of the nineteenth century, which had its roots in earlier puritanism. The denomination has been characterised by its emphasis on lifestyle and traditional family values. However, in recent times there has been an increase in the rate of apostasies, particularly amongst the younger members of the church. This setting provides a useful population within which to explore these variables.

Significance of Study

Literature in the field of psychology has previously demonstrated the importance of early familial experiences for later adjustment and social interaction. This study makes use of the SDA setting to test the application of attachment theory to adult interpersonal style and related variables, religiosity, and early experiences.

This study is significant in that it furthers the application of attachment theory and also provides important information to church leaders and families. To be responsible church leaders need to invest available resources where they can be most effective. This study indicate the importance of parenting practises to the later social and psychological adjustment of children.

Because of the issues addressed in this study it is believed that the findings will have practical value to an understanding of the challenges facing the SDA church, and will add to an understanding of the relationship between early experience and later social and religious development.

Limits to the Present Study

Time and resource constraints limited this study in terms of the size and locations of the sample studied. This has obvious implications for the conclusions drawn from the data. As indicated in Chapter 3 the student population at

Avondale college provided a readily available source of subjects and who were reasonably heterogenous. However, generalisations from the present study to a general population should be tentative at best.

Another obvious limitation to the study is the use of retrospective data to describe early experiences of parenting. While this is not the ideal method for obtaining data on family experience, it has been suggested that it is subjects' perceptions of early experience that are relevant rather than actual experience.

A final limitation to the study is the reliance on questionnaire self-report data. If time and resources had allowed, interview and direct observational data would have enriched the findings.

Assumptions

A number of assumptions are inevitably made in any study, so it is important to outline here the assumptions that are consciously being made.

Population and sample

While the student population of Avondale College is a reasonably heterogenous group, there is no empirical data on which to base any comparison with a SDA population or a more general population of age cohorts.

Measurement approach

Another assumption being made concerns the measurement of the variables. It is assumed that subjects are reasonably honest in their responses and that their responses on the questionnaire approximate their real perceptions of their attitudes and experiences, however, it is not assumed that their perceptions match reality. It is the perceptions of subjects that are important for the purposes of this study.

CHAPTER 2

Review of Related Literature

It is generally believed that an individual's relationships in adulthood are influenced by events of early childhood, particularly those events within the first close social relationship. Recent theoretical and empirical research has attempted to integrate patterns of adult relationships with developmental theory and paradigms of parent-child interaction (Bowlby, 1988; Collins & Read, 1990; Feeney & Noller, 1990; Kobak & Sceery, 1988; Hartup & Rubin, 1986; Hazan & Shaver, 1987; Hinde & Stevenson-Hinde, 1986; Shaver & Hazan, 1988; Shaver & Rubenstein, 1980; Weiss, 1982; Strahan, 1991). These studies have demonstrated an important link between patterns of early and later relationships.

This chapter reviews the significant research in these areas to provide a conceptual framework for this study. First, an overview of attachment theory and a review of recent research applications of attachment theory to adult relationships indicating possible connections between the selected variables. Secondly, a brief review of research literature in family studies tracing connections between parenting and later psychosocial adjustment and religious attitudes. Thirdly, an attempt is then made to demonstrate

the advantages of attachment theory as a theoretical framework for an investigation of the relationships between interpersonal style, parenting, and religiosity.

Overview of Attachment Theory and Research

This section reviews the literature tracing the development of attachment theory, its main propositions, the research with infants and then the application of attachment theory to adult relationships. Finally the recent application of attachment theory to the psychology of religion is reviewed.

Overview of attachment theory

Attachment theory is about the bond which develops between the child and caregiver (usually mother), and the consequences the quality of this bond has for the child's emerging style of interaction with and view of the social world. Bowlby's articulation of attachment theory was an evolutionary-ethological approach, and has continued to be a major frame of reference for continuing studies in attachment.

Bowlby (1969/84, 1973, 1980) rejected the psychoanalytic notion of secondary drive theory as an explanation of the mother-child relationship. Drawing on his own observations of infants in hospitals and ethological

studies of mother-infant interaction in primates, Bowlby proposed an inherent behavioural system within infants which served the evolutionary adaptive function of preserving proximity to the caregiver. Bowlby used paradigms from control theory to explain the initiation of attachment behaviours (crying, eye contact, pick-me-up gestures, following, etc.) when proximity was threatened and the absence of attachment behaviours when proximity was assured. From this perspective and in contrast with psychoanalytic theory, Bowlby saw such attachment behaviours in children as appropriate responses to their perceived environment, rather than a regression to or fixation at an earlier stage of development.

Bowlby (1973) outlines three propositions for attachment theory:

> The first is that when an individual is confident that an attachment figure will be available to him whenever he desires it, that person will be much less prone to either intense or chronic fear than will an individual who for any reason has no such confidence. The second proposition concerns the sensitive period during which such confidence develops. It postulates that confidence in the availability of attachment figures, or lack of it, is built up slowly during the years of immaturity - infancy, childhood, and adolescence - and that whatever

> expectations are developed during those years tend to persist relatively unchanged throughout the rest of life. The third proposition concerns the role of actual experience. It postulates that the varied expectations of the accessibility and responsiveness of attachment figures that individuals develop during the years of immaturity are tolerably accurate reflections of the experiences those individuals have actually had. (p. 235)

The above propositions demonstrate the link between the attachment behavioural system and cognitive processes. By proposing that a child's attachment behaviour is controlled by a behavioural system conceptualised as an organisation existing within the child Bowlby shifted attention away from specific behaviours to the organisation that controls them (see also Sroufe & Waters, 1977). In reaching the decision to utilise certain actions rather than others the "attachment system is conceived as drawing on the symbolic representations, or working models of the attachment figure, the general environment, and the self, which are already stored and available to the system." (Bowlby, 1973, p. 373)

Bowlby suggests that the period from six months to about five years is the period when attachment behaviours are most readily activated and concomitantly is the most sensitive period for the development of working models of

the availability of attachment figures. This sensitivity is present but somewhat diminished over the next decade. Interactions with others and particularly one's chosen attachment figures provide the experiences in which these "working models" of self in relation to the world are developed.

A key component in the working model of the world that an individual builds is who his attachment figures are, and where and how they might be expected to respond. Similarly, a key component of the working model of self is how acceptable or unacceptable one is in the eyes of the attachment figure.

> Confidence that an attachment figure is apart from being accessible, likely to be responsive can be seen to turn on at least two variables: (a) whether or not the attachment figure is judged to be the sort of person who in general responds to calls for support and protection; (b) whether or not the self is judged to be the sort of person towards which anyone, and attachment figures in particular, is likely to respond in a helpful way. Logically these variables are independent. In practise they are apt to be confounded. As a result the model of the attachment figure and the model of self are likely to develop so as to be complementary and mutually confirming. Thus an unwanted child is

> likely not only to feel unwanted by his parents but to believe that he is essentially unwantable, namely unwanted by anyone. Conversely, a much-loved child may grow up to be not only confident of his parents' affection but confident that everyone else will find him lovable too. Though logically indefensible, these crude over-generalisations are none the less the rule. Once adopted, moreover, and woven into the fabric of the working models, they are apt henceforward never to be seriously questioned. (Bowlby, 1973, p. 238)

The claim that interactions in early attachment relationships become internalised as working models of self and others, and as such form the mechanism for continuity between early and later patterns of interaction is the cornerstone of attachment theory (Bowlby, 1988, Sroufe & Fleeson, 1986).

Thus early attachment relationships form the vital context in which personality emerges. Sroufe and Fleeson (1986) conclude:

> Early relationships have a profound impact upon personality formation. The infant-caregiver attachment relationships is the womb from which the incipient person emerges. The first organisation is dyadic, and it is from that organisation, and not from inborn characteristics of the infant, that personality

> emerges. Whatever raw material the newborn brings to the interaction cannot be sorted out like particles of colored sand; rather, the material is transformed and encompassed within the relationship, it is not even clear that the infant retains its original temperament, even apart from the caregiver. A person has been created within a relationship (or primary relationship network). It is this person with characteristic ways of coping with arousal, preferred modes of dealing with impulses and feelings, and a particular organisation of needs, attitudes, and beliefs about self and environment, who constructs future relationships with others. (p. 67)

Attachment theory also sees human development not as passing through a series of stages, becoming fixated at one or regressing to a previous stage in moments of trauma. But rather, as individuals progressing along one or another potential developmental pathways, some pathways being compatible with healthy development, others deviate in a number of ways incompatible with health (Bowlby, 1988).

An infant at birth has a number of potential pathways available to him. Which pathway infants proceed along depends upon the environment he meets with, especially the way his parents treat him, and how he responds to them. Infants of responsive and sensitive parents develop along a

healthy pathway. Infants who have parents who are insensitive, unresponsive, neglectful, or rejecting develop along pathways that are incompatible with total health are more vulnerable to stresses and breakdown.

The infant literature

The integration of Bowlby's attachment theory and the empirical work of Ainsworth and her colleagues (Ainsworth, Blehar, Waters, & Wall, 1978) has set much of the stage for the more recent exploration of attachment issues in both the infant and adult literature. On the basis of her fieldwork in Africa studying mother-infant interaction Ainsworth developed a laboratory procedure in which an infant's reactions to the leaving and particularly the return of the mother in a strange situation would indicate the security of attachment - this has become known as the Strange Situation paradigm.

Ainsworth and her colleagues (Ainsworth, Blehar, Waters, & Wall, 1978) identified three major patterns of attachment, *secure, anxious-avoidant, and anxious/ambivalent*. The primary focus is the infant's behavioural response to the separation and reunion episodes with his/her mother. Infants classified as *avoidant* (usually about 20% of samples) tended to display little or no distress in the separation episodes, and most significantly

they avoided contact, proximity, or even interaction with the mother in the reunion episodes. "Some steadfastly ignored their mother, refusing to approach or even look when she coaxed the child to come. Others mingled attachment behaviour with avoidance" (Ainsworth, 1982, p. 16).

Anxious/ambivalent category infants (usually about 12% of samples) often were anxious even in the pre-separation episodes. All were very upset by the separation episodes. In the reunion episodes they wanted close bodily contact with their mothers, but they also resisted contact and interaction with her. Infants would cling to the mother but at the same time hit her, or they might bite themselves. These infants also experienced some difficulty in resuming play and exploration after the reunion episode.

Secure category infants (about 66% in most samples) explored actively when alone with mothers, presumably because mother was within the limits of the proximity threshold, and they were able to operate from the secure base of their mother's presence. During separation these infants were upset and explored little, on reunion these infants responded strongly, the majority seeking close bodily contact with mother. Typical pick-up gestures followed reunion with these infants with no evidence of resistance or avoidance as in the other groups. After reunion procedures were completed these infants were comfortable returning to exploration of the room.

In other studies children classified as insecure tended to be very dependent on their teacher in preschool (Sroufe, Fox, & Pancake, 1983). Sroufe and Fleeson (1986) explain:

> The avoidant group, having strong needs for nurturance but having developed doubts about the availability of others and their own unworthiness, show their dependency through desperate contact seeking in restricted circumstances. They are somewhat slower than other children to show their dependency once the school terms begins, and often approach teachers in indirect ways. Frequently, they do not seek teachers when injured, disappointed, or otherwise stressed. The anxious/ambivalent group show chronic, low-level dependency, being constantly near or oriented to the teachers; they routinely wait at the edge of the group for teachers to invite them in. Compared to secure children, both groups of insecurely attached children receive more discipline, guidance, and support from teachers, though in different ways. (p. 62)

The attachment behaviours exhibited by the child are according to Bowlby, Ainsworth and others a product of the interaction between the two parties to the relationship. Other researchers have duplicated these findings and consider that the assessment is not so much of the infant as

such, but of the infant-caregiver relationship (Sroufe and Waters, 1977; Main et al, 1985; Sroufe & Fleeson, 1986).

There is empirical evidence for seeing the security of infant attachment as a product of a dyadic relationship. A number of studies (summarised in Ainsworth et al, 1978) have shown that the quality of infant-caregiver attachment is related to earlier assessments of caregiver responsiveness. Also, clinical ratings of maternal sensitivity taken during the infant's first year distinguished secure and insecure attachment groups at 12 months (Bates, Maslin, & Frankel, 1985).

Continuity of attachment style

If, as attachment theory claims, working models of self and others are resistant to change, then one would expect a continuity of interaction styles over time, given a stable social environment. A number of studies have found continuity of attachment styles among pre- and primary school children in longitudinal studies (Sroufe, 1979; Waters, Wippman & Sroufe, 1979; Main, Kaplan, & Cassidy, 1985). Typically these studies found a high stability over time, and in those cases where there were definite changes in attachment style there were also clear changes in the socio-emotional life of the parents, particularly the mother (Sroufe, 1979; Waters, Wippman, & Sroufe, 1979). Main and

her colleagues (Main et al, 1985) found a strong stability ($r = .76$) between infant-mother attachment styles over a five year period, and that secure children demonstrated higher levels of competence than children classified as insecure in their attachment to their caregiver figure.

Children who have histories of secure attachments are more socially competent in preschool, as assessed through sociometrics, direct observation, or teacher reports (Waters et al, 1979). Children classified as secure at twelve months tend to have more friends, be more capable of reciprocity, be more socially orientated, more empathic, and more popular than children classified as insecure when in preschool (Waters et al, 1979, Bretherton, 1985).

Sroufe (1979) points out that coherence of development is somewhat dependent on a reciprocal stable social environment. In a sample of poor families the coherence of attachment styles in infants at twelve months and then taken again at 18 months was significantly lower than the continuity of children from middle class families. For example, whereas 48 of 50 (96%) middle-class infants had the same attachment classifications at 12 and 18 months, only 62 of 100 poor children were classified similarly. The "most important, changes in the quality of attachments were related to changing life events" (Sroufe, 1979). Mothers of infants changing from an insecure to a secure classification

reported a significant greater reduction in stressful life events than did mothers of children changing in the other direction.

Ultimately, infant behaviour can be predicted from 12-18 month attachment assessments given a reasonably stable family and social environment. This is not because attachment assessments merely tap temperamental variations among infants (which clearly they do not), but because, the relationship becomes internalised.

Intergenerational transmission

In an innovative study by Main, Kaplan, and Cassidy (1985) a strong relationship ($r=.62$, $p < .001$) was found between parents attitudes towards attachment relationships (presumably internal working models of attachment) and early infant security of attachment. Parents rated as secure in the adult interview tended to value attachment relationships, with their own parents or with others; to regard attachments as influential on personality; and yet to be objective in describing relationships. These parents were more frequently the parents of securely attached infants. Ricks (1985) also demonstrated a strong relationship between mothers' reports of their parenting as children and the attachment style of their offspring.

Adult attachment

The early research within the attachment theory framework revolved around studies of parent-child interaction. However, the implication for adult relationships was always inherent within attachment theory. Bowlby (1979) writes "whilst especially evident during early childhood, attachment behaviour is held to characterise human beings from the cradle to the grave." (p. 129)

Weiss (1982) argues that the perceptual-emotional attachment system continues into adult life, in the sense that the same perceptual mechanisms and the same biochemical pathways are utilised. Further, Weiss (1986) notes that secure adult attachments provide a sense of well-being for partners, while interruption of an attachment bond seems to invoke in adults the same feelings (despair, loss, anger) and the same behavioural expressions (vigilance, sleeplessness) that occur in children. Although not evident in all adult relationships, Weiss argues that attachment is evident in "those relationships that are recognized as of central importance" (1982, p. 174) and performs the functions of providing a secure base and comfort.

Weiss claims that attachment is "clearly a better basis for a reliable pair bond than the obvious alternative of sexual desire. Attachment, once established is highly persistent. It resists extinction even when there appears to be no positive gain from the relationship." (p. 181)

However, there are some significant differences that exist between childhood and adult attachments according to Weiss (1982). Firstly, there has been a shift in attachment figure - adult attachments occur with peers rather than with caregivers. Bowlby (1979) conceptualised attachments with stronger and/or wiser others. However, for Weiss adult attachments occur with peers, and the stronger and/or wiser caveat is dropped. Secondly, for adults the attachment system is not so nearly capable of overriding other behavioural systems as in infancy. And thirdly, adults attachments are often directed towards a figure with whom a sexual relationship also exists.

Hazan and Shaver (1987) conceptualised romantic love in adulthood as an attachment process. These authors developed descriptions of adult analogues (see Table 3.2) to the three infant attachment styles - *secure, anxious/ambivalent,* and *avoidant* - found by Ainsworth.

By asking subjects to select which description described them best Shaver and his colleagues found that individual differences in attachment style were related to memories of child-parent interaction, to current attitudes towards love relationships, and to mental models of self and others (Hazan & Shaver, 1987; Shaver & Hazan, 1988; Shaver, Hazan, Bradshaw, 1988).

Interestingly, in these studies the proportion of subjects falling into each category closely resembled the data from Strange Situation classifications. In Hazan and Shaver's (1987) first two studies 56% of subjects fell in the secure category (in both studies), 25% and 23% in the anxious-avoidant category, and 19% and 20% in the anxious/ambivalent category.

Memories of early interaction with parents successfully discriminated between the three attachment styles in Hazan and Shaver's study (1987) and also in Feeney and Noller's (1990) study. The first discriminant function separated between the secure and insecure groups when using variables of attachment history as independent variables. The best discriminator between the insecure and secure groups was a caring and happy relationship between parents. Following this were items descriptive of both parents, noticeably unobtrusive mothers and caring fathers. Avoidant subjects described their mothers as cold and rejecting, whereas anxious/ambivalent subjects were more likely to see their fathers as unfair. These researchers report a remarkable similarity in the results for men and women.

Kobak and Sceery (1988), studying a sample of college freshmen, reported secure subjects recorded their parents being responsive and available to them in crisis situations, whereas the "dismissing" or avoidant subjects reported

considerable rejection and lack of love, and also difficulty in recalling distressing events of childhood. In this sample the preoccupied or anxious/ambivalent group tended to report parents as loving but role reversing. Rather than cutting off childhood memories, like the dismissing group the preoccupied group tended to recall childhood material easily, but in a confused and incongruent way, often with ongoing attempts to gain support from parents.

These initial findings have been followed by more recent studies where measures of love style (Feeney & Noller, 1990; Collins & Read, 1990; Levy & Davis, 1988), self-esteem (Feeney & Noller, 1990), relationship satisfaction (Pistole, 1989), conflict resolution (Pistole, 1989), affect regulation (Kobak & Sceery, 1988; Mikulincer, Florian, & Tolmacz, 1990), family functioning (Strahan, 1991), religiosity (Kirkpatrick, 1988, 1990), and beliefs about self and the social world (Collins & Read, 1990; Feeney & Noller, 1990; Strahan, 1991) have been shown to differ in theoretically meaningful ways according to attachment style. Collins and Read (1990) also demonstrated the validity of three styles of adult attachment with a cluster analysis producing clusters which corresponded to the three styles of Hazan and Shaver's descriptive items.

The secure style

The *secure attachment* style is characterised by comfort with closeness and intimacy in interpersonal situations (Levy & Davis, 1988). These subjects are more likely to view themselves as likeable, report higher levels of confidence in their own social abilities and higher levels of self-esteem, and report a more trusting attitude towards others, than those reporting either of the insecure styles (Hazan & Shaver, 1987; Feeney & Noller, 1990).

Secure attachment also facilitates higher levels of relationship satisfaction, more mutually focused conflict solving strategies (Pistole, 1989), and more satisfactory and spontaneous expressions of affect (Kobak & Sceery, 1988). Subjects classified as secure reported higher levels of family intimacy, lower levels of family conflict, and were more democratic in their parenting styles than either of the insecure attachment styles (Strahan, 1991).

The avoidant style

By contrast the *avoidant attachment* style is characterised by a fear of intimacy and closeness and emotional extremes and jealously (Hazan & Shaver 1987). In Kobak and Sceery's (1988) study these subjects were reported as more hostile by their peers, and reported themselves as experiencing more loneliness and less social support from

their families than the secure group. This avoidant group perceived their relationships as distant and unsupportive, and failed to acknowledge distress over relationship issues, Kobak and Sceery thus labelled this group "Dismissive". This style is described by Bowlby as "compulsive self-reliance" (1980). He claims that as a result of a history of parental rejection the attachment system has become deactivated for these adults (Bowlby, 1979; see also Bartholomew, 1990; Cassidy & Kobak, 1988).

This group when responding to items thought to tap working models of self and others, report negative views of others. Hazan and Shaver (1987) report that 44% of subjects classified as avoidant endorsed a statement of the good intentions of most people whereas 72% of those classified as secure endorsed this item.

Within family relationships avoidant subjects reported higher levels of conflict than the other attachment styles with lower levels of family intimacy and more autocratic parenting styles (Strahan, 1991). The avoidant style has further been linked to a ludic love style where persons give a priority to their own welfare in preference to their partner's and shy away from commitment (Levy & Davis, 1988).

A difficulty with this group has been the finding that they will tend to find difficulty in remembering early childhood relationships, and often report such events

incongruously (Kobak & Sceery, 1988; Bowlby, 1988). This fits the dismissive style which characterises this group (Cassidy & Kobak, 1988).

The anxious/ambivalent style

The *anxious/ambivalent attachment* style is characterised by a sense of anxiety and ambivalence about relationships. Subjects classified as anxious/ambivalent by the Hazan and Shaver measure have been shown to want more intimacy from their respective partners. These lovers tend to experience love as involving obsession, desire for reciprocation and union, emotional extremes, and intense sexual attraction and jealously. Feeney and Noller (1990) found these subjects scored lower on self-esteem measures than either of the other attachment groups.

Levy and Davis (1988) entered ratings from the three attachment styles and the scores from six love styles (Hendrick and Hendrick, 1986) into a factor analysis and found that ratings on the Anxious/Ambivalent item loaded positively on a factor with the Manic love style, whereas the more relaxed Storgic love style loaded negatively on this factor. This style represents a needy desire for romantic attachments combined with an insecurity about being loved and accepted, and a real ambivalence about closeness when it is experienced. Subjects classified as

Anxious/Ambivalent in Hazan and Shaver's (1987) study reported having more self-doubts, being misunderstood and underappreciated, and finding others less willing and able to commit themselves to relationships. Pistole (1989) also showed that this attachment style is more likely to comply with the partner's wishes in conflict resolution and also more likely to report low measures of relationship satisfaction. Within families these subjects report more moderate levels of intimacy, conflict, and democratic parenting in comparison to the secure and avoidant groups (Strahan, 1991).

Dimensions of the attachment construct

There is some disagreement in the literature about the number and character of underlying dimensions to the attachment construct. Levy and Davis (1988) asked subjects to rate themselves on the three descriptions generated by Hazan and Shaver (1987) and found moderate correlations (.53 and .66, in two studies) between the secure and avoidant items, but no significant relationship between these styles and the anxious/ambivalent item. Feeney (personal communication) has produced a 15 item measure of attachment by using each phrase of Hazan and Shaver's descriptions. Over a series of samples these items have consistently produced a two factor solution indicating that the

dimensions of (1) comfort with closeness, and, (2) anxiety and worry over abandonment, underlie the three categories of attachment.

However, other researchers (Collins & Read, 1990; Mikulincer, Florian, & Tolmacz, 1990) report a three factor solution to attachment items developed from the same descriptions by Hazan and Shaver. Collins and Read (1990) developed 15 items from the trichotomous measure of Hazan and Shaver (1987) and added three items about dependency in relationships. A three-factor solution (six items in each factor) - comfort with closeness (Close), the degree one can depend on others (Depend), and Anxiety, emerged from factor analysis. An examination of the items, factor loadings, and eigenvalues leads to some scepticism about the third factor - Depend. This factor has an eigenvalue of 1.01 with oblique rotation and correlates at .41 with the first factor Close. Mikulincer, Florian, and Tolmacz (1990) also report a three-factor solution to 15 items, each five item factor containing items describing one of the three styles. The resultant scales from each factor were significantly related; the Secure scale correlated with the Ambivalent scale, $r(78) = -.24$, $p < .05$, and the Avoidant scale, $r(78) = -.49$, $p < .01$. However, it is doubtful whether a sample of 80 subjects could provide a stable result for a 15 item factor analysis.

The relationships between the three styles and Feeney's factor analyses seem to indicate that in all probability two dimensions underlie the attachment construct. Evidence for this comes from two studies, one a sample of married couples (Strahan, 1991) the other a sample of singles (Strahan, unpublished data). Both samples produced a two factor solution to Feeney's fifteen items. From these studies Strahan has proposed a model of attachment with two dimensions - Closeness and Anxiety. Across samples the secure style falls on the moderate to high end of the Closeness dimension and low on the Anxiety dimension, the Avoidant Style falls on the low end of the Closeness dimension and moderately on the Anxiety dimension, with the Anxious/ambivalent style falling high on the Anxiety dimension and moderately on the Closeness dimension.

Attachment Theory and Religion

To date there has only been a very limited application of attachment theory to issues of religion. This section reviews this application.

Kirkpatrick's work

In contrast to Shaver and his colleague's (Shaver & Hazan, 1988; Shaver, Hazan, & Bradshaw, 1988) suggestion that adult romantic love is the integration of three

behavioural systems - attachment, caregiving, and sexuality, Kirkpatrick suggests that the adult experience of religion is a manifestation of a pure form of the attachment system in adulthood (Kirkpatrick, 1988, 1989, 1990).

Kirkpatrick (1988) argues that for many adults the idea of "God" is the idea of a perfect caring, protective parent, who is always available to His children when they are in need. For Kirkpatrick "God" is the *secure base* from which believers approach the world, and to whom they turn for reassurance and comfort in times of crisis. He cites the expression, "There are no atheists in fox-holes" as an illustration of the attachment process at work in times of distress.

The liturgy of christian worship reflects this theme constantly. The christian tradition overtly attributes to the deity figure the role, function, and title of "Father". Unlike adult romantic relationships there is no sexual component in the adult religious relationship between believer and his "God", nor is there a reciprocal caregiving component as in adult love relationships. Believers confess a dependence and trust in their "God" which is akin to the trust of a child. This childlike trust is overtly valued in the christian tradition.

Kirkpatrick used Shaver's method of classification and found that different attachment styles and histories were

predictive of reported religious experience and orientations for some groups. For children who had grown up in religious homes attachment differences were unrelated to adult religiousness. However, for those with a non-religious background insecure (avoidant) attachment was associated with high levels of adult religiosity, whereas low levels of religiosity were associated with a secure attachment style.

Attachment history also emerged as a powerful predictor of sudden religious conversion. Subjects were significantly more likely to report sudden religious conversion in adolescence if they also reported an avoidant attachment history with their mother. Subjects classified as avoidant were four times more likely to report a sudden religious conversion than subjects with other attachment styles.

Further, Kirkpatrick found that the significant proportion of subjects reporting a sudden religious conversion experience in adulthood also described a period of intense turmoil or crisis as a precipitating factor (Kirkpatrick, 1988). Divorce or marital problems were associated with two thirds of these sudden religious conversions.

Kirkpatrick interprets these results to be supportive of his compensatory hypothesis, where adult religious experience plays a compensatory role for previously

attachment deficits (Kirkpatrick, 1990). There is also evidence in some of his results for a consistency between current attachment style and reported view's of God (Kirkpatrick, 1988). Subjects reporting a secure love style also reported seeing God as more loving, less distant, and less controlling. Avoidant subjects were more likely to describe themselves as religiously agnostic - 20.8%, versus 12.6% for secure, and 14.1% for anxious/ambivalent. The anxious/ambivalent group contained the highest proportion of antireligious subjects, but also the highest proportion of subjects who had "spoken in tongues". These subjects seemed to seek either intense proximity to God or to reject God and religion completely.

Whereas the parental attachment histories in Kirkpatrick's sample demonstrated a compensatory function for religious experience in subjects who had not grown up in religious families, examination of current attachment styles and religiosity supports a hypothesis of congruency between mental models of attachment relationships, current attachment style and religiosity. That is, what subjects tended to do in their social relationships they tended to do in their religious experience. Kirkpatrick (1988) observes "at any given point in time, beliefs about love and beliefs about God go hand in hand." (p. 154)

Comment on Kirkpatrick's work

The methodology employed in Kirkpatrick's research does leave some doubt as to the validity of his findings. His 84% female sample was derived from a newspaper survey. Further, in his 1990 paper he does not report on the relationship between early attachment style and current attachment style. From these studies he finds support for a compensation hypothesis concluding that subjects who experienced an avoidant attachment with their mothers were more likely than other subjects to find compensation for their childhood experiences in a religious experience.

However, studies by Strahan (1989) in two SDA samples have found overwhelming support for a view of congruency between subject's current attachment style and religiosity. In the first sample, comprised of married couples, subjects who felt uncomfortable with closeness in interpersonal situations were also less likely to express trust in "God", spent less time in private devotion, and were more likely to report negative rather than positive views about their interaction with other church members. Subjects who expressed a high degree of anxiety in interpersonal relationships were less likely to report feeling confident about God's love for them personally.

These results were repeated in the second sample of singles (divorced, separated, widowed, never married) taken

from a mail survey distributed to randomly selected SDA church groups throughout Australia and New Zealand. Again data was supportive of a congruency model of attachment style and religiosity. In both samples subjects classified as avoidant consistently reported more negative views of "God" and their association with the church, while securely attached subjects reported the most positive views of both "God" and their association with the church. As yet there is no published data relating early experience of parents, current attachment style, and religiosity.

Internal working models and religion

Bowlby's conception of working models of self and others would provide a theoretical explanation of this observed congruency between attachment and religiosity. The key components of an application of attachment theory to an understanding of individual differences in religiosity are the internalisation of relationships and the function of internal working models. Also of importance is role played by "God" in theistic religions as the "perfect parent figure". For those of religious persuasion God forms the "secure base" of attachment theory.

It has also been observed that religion provides humans with a way of understanding and organising their views of themselves in relation to the world. In this way religious

beliefs and the internal working models of attachment theory can be thought to play similar functions. As attachment behaviours are a product of internal working models of attachment figures, so too religious behaviour might also reflect models of attachment figures - in this case God.

These early results support the view that attachment and religious behaviours are expressions of a significant internal orientation that determines much of what individuals think, feel, and do in response to their environment. This orientation is, according to attachment theory, significantly shaped by early interaction with attachment figures, yet remains open to the influence of subsequent experiences according to the degree an individual can integrate these experiences into current working models of self and others.

The question remains whether the compensation or a congruence (Kirkpatrick's mental models hypothesis) hypothesis best explain the relationship between religion and attachment processes. Kirkpatrick (1990) suggests the compensation hypothesis works for those subjects who experience rejection in childhood in non-religious families. However, other data would seem to indicate that while "God" does function as a primary attachment figure for some individuals this is usually in keeping with working models of attachment interaction.

Parenting and Later Adjustment

This section provides a brief overview of general research literature addressing issues of the effects of parenting style on the later adjustment of children. Firstly, the important dimensions of the parent-child relationship are outlined, then those aspects of parenting which influence later psychosocial adjustment of children. Finally, aspects of parenting which are influential in determining religious attitudes and orientation in children are outlined. While all the variance of human behaviour cannot be explained in terms of parent-child interaction, the research typically does reveal moderate relationships between variables.

Dimensions of parent-child relationships

Essential to attachment theory is the interaction between parent and child. But what are the essential dimensions of parent-child interaction? Although there is considerable variety in the interaction sequences between parents and children, two major dimensions have been identified by a number of influential researchers.

These are, 1) support and warmth verses rejection and hostility and, 2) control and restrictiveness versus autonomy and permissiveness (See Maccoby, 1980; Rollins & Thomas, 1979, Amato, 1987).

Schutz (1967, 1978) also proposes a model for general interpersonal relationships. His Fundamental Interpersonal Relationships Orientation (FIRO) model incorporates three underlying dimensions - *inclusion, control, affection*. A reading of his material reveals the similarities between the above dimensions of control and support and the FIRO dimensions.

Parental support can be expressed in a number of ways. Parent's can express interest in children's activities, spend time talking with them, take them on outings or play games with them, express enthusiasm and praise over their accomplishments, and openly demonstrate affection and love to their children or they can not do any of the above, but rather be uninvolved, unconcerned, insensitive, and rejecting. Rollins and Thomas (1979) claimed that parental control clustered into two basic techniques: coercion and induction. Coercion is marked by the use of external pressure on children in the form of physical punishment, deprivation of privileges, and the direct application of force. Induction is used by parents to obtain voluntary compliance from children by relying on explanations or reasons, often in the form of pointing out consequences to children of certain behaviours.

Parenting and psychosocial adjustment

A number of studies have shown relationships between parenting style and the adjustment of children and adults. Typically parenting effects children in a number of reasonably predictable ways.

Generally studies support the notion that self-esteem in adolescents is positively associated with support and induction techniques from parents and negatively with coercion techniques from parents (Coopersmith, 1967). Amato (1987) found the self-esteem and social competence of Australian high school students were both effected by family processes, parenting in particular. For boys, self-esteem was positively related to high family cohesion, high support and low control from fathers. For girls, self-esteem was related to high levels of family cohesion and low levels of father control.

Gecas and Schwalbe (1986) found that boy's self-esteem was more sensitive to the control/autonomy aspect of parenting, girl's self-esteem was more strongly affected by parental support and participation. Generally, these researchers found perceptions of father's behaviour were more significant for self-esteem measures than were mothers, and boys were more affected by these parent-child interactions variables than were girls.

Parental behaviours have also been linked to the social

competence of children. Baumrind (1967) found that children who were more self-reliant and self-controlled than other children had parents who were controlling but also encouraged independence and warm family relationships. Parents who were controlling but low in warmth had children who were less happy, more withdrawn and less trusting than other children. On the other hand, parents who were low in control but relatively supportive raised children low in self-control and self-reliance, and low in desire to explore their environment.

Rollins and Thomas (1979) found parents low in coercion, but high in support and induction produced children who were socially competent.

Parenting and religiosity

The impact of parents on children's concept of "God" has been discussed in the psychological literature for some decades now (Brown, 1987). Early formulations have speculated that children's views of God were akin to perceptions of their fathers (Freud, 1950). However, more recent evidence suggests that indeed it is mothers rather than fathers who have more impact on images of the deity (Hunsberger & Brown, 1984; Nelson & Jones, 1957). Some studies have shown adolescents tend to associate God with their preferred parent (Stewart, 1967).

Parenting styles and behaviours have also been linked to children's later adoption of religious attitudes and practices. In general correlations between adolescents religious values and practises and those of their parents are moderate, however, adolescents are more likely to accept the values of their parents if they also report family closeness (Ozorak, 1989). Weigert's and Thomas's (1970) study demonstrated that "... high support from either parent is associated with conforming behaviour, and low support, in combination with low control for the mother and high control for the father, with non-conforming behaviour." (p. 322) These researchers and their associates concluded "Adolescents who experienced low support and high control were most often associated with the lowest degree of religiosity" (Thomas, Gecas, Weigert, & Rooney, 1974: p. 87)

Dudley (1986) reported strong empirical evidence for the relationship between parenting variables and adolescent religiosity amongst an American SDA sample. In this study adolescents were more likely to reject the religion of their parents if they perceived their parents to be insincere, unloving, or unwilling to grant any independence.

Sonter (1989) found that subjects who reported that their fathers had not "tried to cram religion down my throat" were also more likely to be conservative SDAs. These fathers also were perceived as allowing more independence

than other subjects who reported less affiliation with SDA values and religious practises. Whether fathers were SDAs or not was not significantly related to the reported religiosity of their children in this sample. These results also held for mothers in the sample, with mothers who tried "to cram religion down the throat" of their children associated with later non-SDA adult children.

The above results indicate that the control and support aspects of parent-child interaction are important for the psychosocial adjustment of adolescents, and particularly the control issues of parent-child interaction seem to be important for the transmission of religious attitudes and practices. The relative influence of each parent remains ambiguous, with the balance slightly in favour of mothers (Acock & Bengston, 1978).

Cross-cultural evidence

Additional evidence for these observations is also gained from cross-cultural studies (Lambert, Triandis, & Wolf, 1958; Spiro & D'Andrade, 1958) where cultural differences in parenting styles were associated with corresponding variations of religious belief. Cultures fostering a nurturant attitude toward child raising had children who experienced little pain in infancy and these cultures were characterised by beliefs in a benevolent

deity. In contrast societies believing in capricious or malevolent deities were found to be more harsh in child raising practises and their infants experienced more pain.

Attachment Theory as a Theoretical Framework

Attachment theory revolves around the implications early interaction with attachment figures has for later relationships and offers explanations for why and how these early relationships are so influential. This section attempts an application of the essential ingredients of attachment theory to the particular issues of interpersonal and religious orientations. Comparisons with other theoretical frameworks are made first.

Other theoretical approaches

These particular issues have not been viewed together within a comprehensive theoretical framework other than the work of Kirkpatrick and Shaver (1990) who also make use of attachment theory. The advantage of attachment theory over other theories is that it is grounded in a biological, species preservation approach. Theories such as social learning and social exchange theory have difficulty explaining the persistence of interaction patterns when the behaviours are not rewarded directly or indirectly.

On the other hand attachment theory offers an explanation for the persistence of what may appear as non-

productive relationships and for the persistence of non-productive relationship patterns. Attachment theory also places an emphasis on the primary role and importance of attachment figures for providing comfort and solace in times of stress.

Interpersonal orientation

Much of the previously discussed research in attachment styles can be understood as attempts to describe and offer explanation for the individual differences in interpersonal interaction patterns - or interpersonal orientation. The persistence of these patterns in child-parent interaction has been demonstrated, as well as the generalisation of these patterns to other social relationships. The recent spate of research initiated by Hazan and Shaver's (1987) paper demonstrates the relevance of attachment theory for adult relationship issues, from romantic love relationships to family relationships.

The crucial issue in the persistence of these relationship patterns over time is the mechanism of mental models. Early relationships patterns and roles are internalised as expectations of self in interaction with the social world. These internalised patterns are then apt to persist relatively unchanged throughout life, unless there is some ongoing experience which invalidates the internalised models.

Religious orientation

Attachment theory has been shown to be an effective framework for conceptualising adult dyadic and family relationships, however the application of attachment theory to the psychology of religion is still in its infancy.

Kirkpatrick (1988, Kirkpatrick & Shaver, 1990) has published several papers where he attempts to integrate attachment theory with the psychology of religion. Kirkpatrick points out the parallels between attachment relationships and relationships between an individual and his God in theistic religions (particularly christianity). Kirkpatrick sees a relationship with a loving, caring God as a pure expression of the attachment behavioural system.

Other studies by the writer provide support for a congruence between attachment style and religious views. This congruence has been explained in terms of the function of the internal working models mechanism.

General Hypothesis

Kirkpatrick's (1988, 1990) application of attachment theory to the psychology of religion produced two general hypotheses: one of compensation, for example it was hypothesised that avoidant subjects would report higher levels of religiosity as a compensationary measure for deprived attachments in earlier life; and the mental models

hypothesis, where subjects would function in their religious experience in similar ways to the patterns reported in social interaction.

In contrast this study proposes a general hypothesis of congruency. If the notion of attachment as essentially an organisational construct is to be taken seriously, and the key component of attachment theory is the internalisation of relationship patterns through mental models of self and others, then it would appear necessary to adopt a primary congruency hypothesis. That is, there will be an essential compatibility between the patterns of relationships found in an individual's social and religious life. This general hypothesis gives rise to specific research questions relating to the variables selected in this study as outlined in Chapter 3.

CHAPTER THREE

Research Design

In the previous chapter it was suggested that attachment theory can provide a powerful theoretical framework for viewing the connection between early experiences and later interpersonal relationships and religious attitudes. After reviewing the findings of attachment research and theory in the research literature, attachment theory was suggested as a valid framework for viewing the adult constructs of romantic love, relationship functioning, self-esteem, family functioning, and religiosity. This chapter develops the themes of attachment theory and the general hypothesis of chapter two into specific hypotheses for testing within an SDA setting, and outlines the research design. This outline includes details of the research population and sample, sampling procedure, operationalisation of variables, a description of the instrument, data gathering procedures, and treatment of the data.

Hypotheses

From the literature reviewed in chapter one several variables were identified as being relevant to interpersonal style and religiosity, and the conceptual framework of

attachment theory was developed which related these factors to cognitions of self and the social environment. The proposed general hypothesis of chapter two predicted an essential congruency between subject's interpersonal style and religious orientation within an SDA context. An application of attachment theory to this relationship also suggests a number of relationships between variables that can be empirically tested. First, issues of attachment theory are addressed, some of which will attempt to replicate previous research. Secondly, the connection between parenting and religiosity and psychological adjustment is examined. In addition to specific expectations, sex differences in the interaction between these variables is regarded as an exploratory issue in this study. The following hypotheses are put forward to test the application of attachment theory to these issues.

Frequency of attachment styles

It is expected that the occurrence of the various attachment styles will be similar to that found in other samples. Approximately two-thirds of subjects should report a secure style, 20-30% an avoidant style, and 10-20% an anxious/ambivalent style.

Attachment dimensions

To continue the discussion regarding the number of underlying dimensions to the attachment construct, it is hypothesised that two dimensions will be found with factor analysis procedures. Items relating to the degree of comfort experienced with closeness in interpersonal relationships loading on the first factor, and items describing an anxiety and fear over abandonment loading on the second factor.

Styles and mental models

At the heart of attachment theory is the role and function of mental models. Attachment theory claims that subjects who report a secure attachment style would also report more positive views of themselves and others than subjects reporting an insecure style. Further, avoidant subjects should report views that are less trusting of others, and anxious/ambivalent subjects should report views that demonstrate a readiness for involvement that exceeds avoidant subjects.

The application of attachment theory to religiosity would also predict that these patterns be reflected in trust in God as a caring figure. Avoidant subjects would be least expected to regard God as a caring figure, whereas the anxiety and intense needs of the anxious/ambivalent group indicate the anxious group would be most likely to see God

as a caring figure, but report comparatively negative views of themselves and others.

Styles and psychological morale

Consistent with previous research and attachment theory it was predicted that there would be significant differences between the interpersonal styles on measures of psychological morale. Secure subjects should score higher on measures of psychological health than the insecure groups, with the anxious/ambivalent style reporting the lowest score.

Also in keeping with previous research, measures of morale should also be positively related to the degree of comfort felt with closeness in interpersonal relationships, but negatively with the degree of anxiety over abandonment.

Styles and parenting

Because attachment theory is about the bond between parents and their offspring, and the implications this bond has for later relationships, the measures of parenting were vital to the study. It was proposed that subjects with insecure interpersonal styles would report significantly higher levels of dissatisfaction with their parents than subjects reporting a secure interpersonal style.

Styles and religious orientation

A congruency between interpersonal style and religiosity might indicate that the models of self and others employed by subjects in their interpersonal relationships, would also be evident in their religious involvement. Thus avoidant subjects would be least likely to report high levels of religiosity, whereas anxious/ambivalent subjects, for whom presumably God functions as a secure base, would report significantly higher levels of religiosity than the avoidant subjects, thus transferring their anxiety into their relationship with the deity. Subjects who report a secure interpersonal style should fall between the extremes.

Religiosity and parents

If attachment theory is a valid framework in which to view these relationships, it would be expected that a relationship exist between the quality of parenting and religious orientation. Assuming that the relationship patterns established with parents are important for later relationship patterns with the deity, it was predicted that a significant negative correlation between measures of religiosity and dissatisfaction with parents would exist. How these relationships vary for male and female subjects is regarded as an exploratory issue in this study.

Psychological health and parents

The issue of testing the relationship between the levels of dissatisfaction with parents and current psychological adjustment was regarded as important to this study. It was hypothesised that there would be significant correlations between measures of psychological health and perceptions of parents, with subjects who were least dissatisfied with their parents tending to score highest on measures of psychological health.

Rationale and Overview of Research Design

To test the above hypotheses it was necessary to identify a population who had been influenced by the relevant factors in the questions and to choose a sample from this population for study. Measurement of the variables also had to be made in a manner that would allow for statistical analysis. Finally, some information of early experiences could be inferred from the data, so the design had to provide subjects with an opportunity to describe their early experiences with parents.

The identification of the population and sampling techniques will be discussed in Section 3.3 but the research design and rationale for the approach will be outlined here.

In the past researchers needing data on interpersonal style and/or religiosity have utilised questionnaire

measures and interviews as the major data gathering techniques. Kirkpatrick (1988, 1989), Hazan and Shaver (1987, 1988), Dudley (1986), Sonter (1989), Feeney and Noller (1990), and Strahan (1991) to name just a few of the recent researchers, all used questionnaire measures. Sonter in his study employed a combination of questionnaire measures and interviews.

Because of limitations of time and finance this study is restricted to measures by questionnaire. Self-report questionnaire data is considered as appropriate data for this area of study. Other researchers (de Vaus, 1983) have pointed out self-report data may be distorted, but it is the perceived situation, rather than the real situation to which individuals respond. This is also in keeping with the conceptual framework of this study which emphasises the role of internal beliefs and perceptions for directing interpersonal situations. Certainly interview and longitudinal data would have been desirable, but time and resources excluded this approach.

The research design, then, was essentially a correlational design, aimed at testing the relationships between variables. It did not contain an experimental group and control group, but differences were calculated between groups on certain variables within the cross-sectional design. For example, it was possible to test for sex differences on measures of interpersonal style.

Identifying the population and sample

The above hypotheses are framed within a SDA population. It was important to find a religious group who were past the early adolescent period when some dramatic conversions can take place (Kirkpatrick, 1988). Further, it was also important to find a group who were also concerned with interpersonal issues. These concerns seemed to indicate a group in young adulthood would ideally suit the research questions.

Students at Avondale College were chosen as the sample group as this group was readily available and convenient to the writer. The students were of predominantly Anlgo-Saxon background, but also included individuals from various parts of the South Pacific area, and from a variety of backgrounds.

The religiosity of the sample and that of their parents was verified by the data. On the item which questioned the overall religious commitment of parents over 90% of students placed their mothers on number 4, 5, or 6, where 6 = very religious, and 1 = not at all religious. Fathers were not reported as religious, but still 80% of students placed their fathers in the top half of the scale. The fact that 83% of students rated themselves in the top half of the 1-6 scale for religious commitment also indicates the religiosity of the sample. However, it must be noted that

only 14% of students rated themselves as very religious, but 36% of mothers and 34% of fathers were rated as very religious. Similarly, 30% of students rated themselves "4" on this scale, whereas 15% of mothers and 15% of fathers rated a "4". Generally, students rated themselves as less religious than their parents.

Sampling and data collection

This study was undertaken in the second semester of the academic year at Avondale College as a class project in a unit called Christian Home and Family taught by the writer. Part of the course requirements for students was to participate in this research project. The project formed an integral part of the course and was associated with a number of lecture and tutorial sessions. Preliminary results from the study were given to students who wrote research reports in partial fulfilment of the course.

Questionnaires were distributed to students of a third year unit in Marriage and Family Studies. Each student was responsible for collecting eight completed surveys, credit for the course was given for returned surveys. Students were instructed to make a list of students from each course and then to select the first name from the first category, the second name from the second category, the third name from the third category, and so on (see Appendix C for

instruction to students on sampling methods). Survey forms were distributed to class students during a scheduled lecture and were to be returned completed within two weeks. Students received credit for participation in the project.

Students were responsible for distributing and for collecting completed forms. Each survey was enclosed within a sealed envelope. With each survey a letter from the unit coordinator explained the purpose of the survey and instructions for completing the questionnaire (see Appendix B). Subjects were to seal the envelope on completion and return it to the student who had delivered it to them. Students were then to return the envelopes unopened.

Two hundred and eighty surveys were distributed to 35 students, 249 were returned, and 242 surveys written to the data file. Seven forms were rejected because of fudged data or incompletion. For example, where a series of responses were the same (a series of "6's" for each item on a page) or if subjects had failed to complete a page or more, forms were dropped from the sample. The final 242 forms produced a response rate of 86%.

Subjects

Two hundred and forty two students at Avondale College, a denominationally owned tertiary institution in New South Wales, completed survey forms. One hundred and thirty four

subjects were female, or 55% of the sample. One hundred and six subjects were male, or 44% of the sample.

Subjects ranged in age from 17 to 48 years, (M = 22.15 years, SD = 5.15). Males ranged from 18 to 48 years, (M = 23.7 years, SD = 6.14), and females from 17 to 42 years (M = 20.9, SD = 3.8), $F(2,238) = 19.3$. $p < .000$). Half of the subjects were 17 - 20 years of age.

Eighty-four percent of subjects were single (never married), 11% were in their first marriage, only 10 subjects were either in a second marriage (4), or divorced (6). Table 1 shows the frequency of students enrolled in various courses by sex.

Table 1.
Frequency of Students Enrolled in Various Courses.

Course	Frequency Male	Female	Total N	%
BA (Theology)	33	1	34	14%
Dip Teach	5	41	46	19%
B Education	35	35	70	29%
B Business	28	19	48	20%
Dip App Sc (Nursing)	4	16	20	8%
Bus Studies Certificate		10	10	4%
Secretarial Certificate		7	7	3%
General Studies		1	1	0.4%
missing			7	2.5%
totals	105	130	242	

Operationalisation of the Variables

This section addresses the issue of how the different variables were measured. Generally, research scales that had

been previously tested and utilised were chosen. All scales had been either designed and validated by other researchers or previously tested by the writer in other studies. The following section describes the instrument used to operationalise and measure the variables.

Instrument

The survey instrument comprised a five page questionnaire which was divided into three sections. Section A included demographic items of age, sex, marital status, the course subjects were enrolled in, and a global measure of religious commitment. A six-point scale also measured the overall religious commitment of both parents and subject, from 1 = not at all religious to 6 = very religious.

Section B consisted of 60 items rated on a six-point Likert scale, 1 = totally disagree, to 6 = totally agree. Included in this bank of items were several scales: Allport and Ross's (1967) Intrinsic-Extrinsic Religious Orientation scale (20 items), 12 items taken from Doherty's (1988) Inventory of Psychological Morale; Feeney's (personal communication) 15 Attachment Style items; and the Attachment Style descriptions and the seven mental models statements from Hazan and Shaver (1987). Subjects were asked to rate themselves on the attachment style descriptions from 1 = not

at all like me, to 9 = very much like me, in terms of how well these paragraphs described their feelings.

Section C comprised the LIPHE scales, based on the FIRO model of interpersonal relations by Schutz (1978). The LIPHE scales were used as retrospective measures of parenting. These Guttman scales consist of 108 items assessing each parent over areas of Affection, Inclusion feeling and behaviour, Control feeling and behaviour, and Parental disapproval. Scores range from 0 - 9, the higher the score, the more dissatisfaction expressed by the adolescent on that particular aspect of parenting. Subjects are asked to respond to items on a scale of 1 to 6, where 1 = definitely not true, and 6 = especially true. Each item was to be answered in terms of "I wanted my father/mother to:" , so each item measured a degree of satisfaction or dissatisfaction. For example, item 1 reads "Allow me more freedom", item 3 "feel more attached to me". Items for Parental Disapproval were preceded by "My father wanted me to:" item 1 "get better grades in school", or item 9, "Leave him alone more".

Affection refers to the amount and quality of the love received from parents. *Inclusion Feeling* measures dissatisfaction with perceptions of how important parents thought subjects were. *Inclusion Behaviour* measures the amount of parental attention experienced by subjects.

Control Behaviour measures the degree to which subjects felt they were allowed and encouraged to develop independence and personal abilities. *Control Feelings* measures dissatisfaction with parents' feelings about subject's abilities. *Parental Disapproval* measures how much subjects felt their parents wanted them to be better than they were.

Interpersonal orientation

Interpersonal orientation was assessed using the adult attachment measures developed by Hazan and Shaver (1987) and adaptations of Feeney's 15 items. Some of Feeney's items applied only to romantic love relationships, it was felt that these were inappropriate for the nature of this research. Adjustments were made to various items by deleting the word "partner" and adding "close friends". Feeney (personal communication) has also made similar adjustments with student samples and obtained results that are comparable to those obtained with her previous measure. The final items were designed to assess the interpersonal style of subjects in relation to their social interaction, not just interaction within a romantic relationship.

Table 2 presents the measures of Hazan and Shaver (1987) and Table 3 contains the 15 modified items which expanded the descriptive paragraphs.

Table 2
Hazan and Shaver's (1987) Attachment Style Measure

Question: Which of the following best describes your feelings?

Secure - I find it relatively easy to get close to others and am comfortable depending on them and having them depend on me. I don't often worry about being abandoned or about someone getting too close to me.

Avoidant - I am somewhat uncomfortable being close to others; I find it difficult to trust them completely, difficult to allow myself to depend on them. I am nervous when anyone gets too close, and often, love partners want me to be more intimate than I feel comfortable being.

Anxious/ambivalent - I find that others are reluctant to get as close as I would like. I often worry that my partner does not really love me. I want to merge completely with another person, and this desire sometimes scares people away.

Note: The labels for each description is deleted in the questionnaire.

Table 3
Attachment Items

1.	I find it difficult to depend on others.
2.	Sometimes people are scared away by my wanting to be too close to them.
3.	Friends often want me to be more intimate than I feel comfortable being.
4.	I am nervous when anyone gets too close.
5.	I find that others are reluctant to get as close as I would like.
6.	I often worry that my close friends won't stick by me.
7.	I feel comfortable having other people depend on me.
8.	I am somewhat uncomfortable being close to others.
9.	I find it relatively easy to get close to others.
10.	I find it easy to trust others.
11.	I feel comfortable depending on other people.
12.	I don't often worry about someone getting too close to me.
13.	I often worry that my close friends don't really love me.
14.	I want to merge completely with another person.
15.	I don't often worry about being abandoned.

Religious orientation

The 20 items originally proposed by Allport and Ross (1967) measuring Intrinsic and Extrinsic religious orientation were used. Factor analysis of these items revealed two factors amongst the 20 items. Four items were not included in the final analyses as these items loaded significantly on both factors. The items used in the analyses of the data can be seen in Appendix E.

Psychological morale

This variable was measured using items from Doherty's Inventory of Psychological Morale (Doherty, 1987). Previous testing with this scale by the writer in two separate samples had indicated that 12 items could be used which would produce a very reliable scale. Previously these 12 items had correlated with the complete 30 item scale ($r = .94$, $p < .001$). The items used in the final scale can be seen in Appendix E.

Parenting

Schutz's (1978) LIPHE scales were used to measure parenting because these scales assess parenting behaviours retrospectively. Parents are rated on various areas which were deemed relevant to the conceptual framework outlined in Chapter 2. Items are listed in the respective scales in

Appendix D. In his manual for the various FIRO instruments Schutz (1978) reports on the reliability and validity of the scales and of other studies where the scales have found to be valid measures of parenting behaviours.

Treatment of the Data

The data from questionnaires was entered into a computer file and analysed using the SPSS/PC statistical analysis program. Raw data was entered from all items in the questionnaire in order to allow for validation of the scales. A number of statistical procedures were used from this program in the treatment of the data, these included: factor analysis, reliability, oneway and multiple analysis of variance, Pearson's correlations, crosstabulations, and frequency counts.

CHAPTER 4

Questionnaire Results

This chapter presents the results of analyses carried out on the questionnaire data. First, issues relating to the validity of the scales are addressed. Secondly, the predictions of attachment theory regarding the distribution of the different interpersonal styles in the sample, the underlying dimensions of the attachment items and their relation to the three interpersonal styles were tested. Differences between each style on measures of mental models of self and others and psychological morale were also tested. Next, the relationship between the interpersonal style of subjects within this population and their perceptions of parenting and current religiosity was analysed. Finally, relationships between parenting and religious orientation and psychological morale were investigated.

Validation of Questionnaire Items

The first task of the analyses was to test the validity and reliability of the research instrument. Procedures of factor analysis identified the underlying dimensions of the scale items. Items from each factor were then formed into

additive scales to measure the variables considered in the study and coefficient alphas were computed for each scale to test the reliability of each measure.

Factor analysis

Items from Section B were entered into a principal components factor analysis with oblique rotation to determine the underlying dimensions of the items. Five items were unrelated to the major dimensions and were excluded. Cattell's scree test (Norusis, 1986) and factor loadings indicated a five factor solution to the likert scale items. The item numbers and factor loadings are presented in Table 4 and the items for each factor listed in Appendix E.

The first factor included items from the psychological morale scale and one item from the 15 attachment items. This factor described a healthy zest for life and was called "Morale", as it described a positive approach to life. Sample items are, "On the whole I enjoy life", and "I get a lot of fun out of life". The second factor was made up of items from Allport's religious orientation scales. The items described a construct similar to Allport's intrinsic religious orientation. For example, items were "I try hard to carry my religion over into all my other dealings in life", and "My religious beliefs are what really lie behind my whole approach to life".

Table 4
Factor Analysis of Scale Items

Item	FACTOR I	II	III	IV	V
50	-.75				
52	-.75				
54	-.64				
44	-.60				
36	-.59				
56	.56				
48	.52				
40	.49				.30
38	.46				
46	.34				
43	-.33				
2		.75			
6		.72			
17		.72			
9		-.69			
15		.66			
20		-.66			
12		-.62			
7		-.52			
19		-.48			
4		.47			
30			-.67		
25			-.65		
26			-.64		
37			.60		
31			.56		
33	-.30		.47		
23			-.46		
35			.42		
29			.38		
5				.77	
18				.60	
1				.53	
3				.47	
11				.46	
24					.78
27					.73
34					.57
39	.34				.47
28					.46
42	.42				.45
41					.37
Eigenvalue	8.4	4.3	3.0	2.3	1.7
Variance %	18.7	9.5	6.6	5.0	3.7
total %					43.4

Only loadings over .30 are reported.

The third factor was made up of items describing the avoidant and secure attachment styles with the issue of comfort with closeness seeming to be the most important distinguishing feature of this dimension. Samples of items are "I am somewhat uncomfortable being close to others", "Friends often want me to be more intimate than I feel comfortable being", and "I don't often worry about someone getting too close to me". The underlying bi-polar dimension in this factor seemed to revolve around distance regulation in relationships.

The fourth factor of five items was clearly unrelated to the other factors and was made up of items from Allport's scales. These items described a manipulative or extrinsic approach to religion. The item loading strongest on this factor was "The purpose of prayer is to secure a happy and peaceful life", then "The primary purpose of prayer is to gain relief and protection". This factor describes the use of religion to one's own ends and an awareness of the social utility of religion, "The church is most important as a place to formulate good social relationships".

The fifth factor contained items describing the anxiety of insecure attachments and fear of abandonment in interpersonal relationships. Two items from the psychological morale scale also loaded on this factor. These two items also described a sense of anxiety, "Sometimes I

feel that I'm really an outsider in this life" (a feeling of being abandoned), and "I wish I could be as happy as other people seem to be". The items loading most strongly on the factor described the anxious/ambivalent style, "Sometimes people are scared away by wanting to be too close to them", and "I find others reluctant to get as close as I would like."

The LIPHE scales were not factor analysed as these scales have been widely researched and reported on in other larger studies (Schutz, 1978). However, reliability coefficients were computed for the LIPHE scales and presented in the following section.

Reliability of scales

Reliability coefficients (Cronbach's alpha) were then computed for the five scales using the reliability procedure in SPSS/PC. These are reported in Table 5 with the computed alpha coefficients for the LIPHE scales.

All scales produced acceptable coefficients except the five item extrinsic religious orientation scale which produced a coefficient of .54. While this is not regarded as an acceptable reliability coefficient, consideration needs to be given to the limited number of items in the scale. Further analysis with the scales showed that this scale was

not significantly related to any of the other scales and some doubt exists as to what the scale is really measuring.

Table 5
Reliability coefficients for Item and LIPHE Scales

Scale	# items	Cronbach's alpha
Intrinsic	10	.84
Extrinsic	5	.54
Morale	11	.83
Closeness	9	.78
Anxiety	7	.77
Affection f	9	.91
Affection m	9	.91
Inclus Behav f	9	.89
Inclus Behav m	9	.90
Inclus Feel f	9	.88
Inclus Feel m	9	.89
Control Behav f	9	.80
Control Behav m	9	.84
Control Feel f	9	.89
Control Feel m	9	.89
Parent Disapprov f	9	.79
Parent Disapprov m	9	.75

Note. f = father m = mother

Relationships between scales

In order to test the relationships between scales correlation coefficients were computed between the five scales from the factor analysis. These are reported in Table 6.

Quite a robust relationship existed between the Morale scale and the Anxiety scale made up of largely attachment items. Morale was also related to the Closeness and Intrinsic scales. A negative correlation was computed

between the two attachment dimensions. There was also a low correlation between the Intrinsic religious orientation scale and the Closeness scale.

Table 6.
Relationships Between Scales from Factor Analysis.

	Morale	Intrin	Extrin	Closeness	Anxiety
Morale	1.0				
Intrin	.26**	1.0			
Extrin	-.10	.07	1.0		
Closeness	.41**	.18*	.03	1.0	
Anxiety	-.62**	-.09	.10	-.32**	1.0

* p < .01, ** p < .001. N=215.

Interpersonal Style and Independent Variables

A series of analyses were conducted to test the hypotheses relating to interpersonal style. The relationship between interpersonal style as the dependent variable (as measured by attachment styles and dimensions), and the independent variables of morale, mental models, parenting, and lastly religiosity were examined.

Frequency of styles in the sample

Analysis indicated 62% of the sample rated themselves highest on the secure description, 26% on the avoidant description, and 10% on the anxious/ambivalent description. Table 7 presents crosstabs for attachment style and sex.

Table 7
Crosstabulation for Sex by Interpersonal Style

Count Row % Col %	Interpersonal Style Secure	 Avoidant	 Anxious	 Total
	80	38	15	133
female	60.2	28.6	11.3	56.4
	54.1	59.4	62.5	
	68	26	9	103
male	66.0	25.2	8.7	43.6
	45.9	40.6	37.6	
col	148	64	24	236
total%	62.7	27.1	10.2	100

Gender had a small effect with females less likely to report a secure style and more likely to report the insecure styles of attachment, however, these differences were not significant when tested with Chi Square procedures.

Further analysis revealed no significant differences between attachment styles on measures of age, or of subject's enrolled course at the tertiary college.

Interpersonal style and dimensions

A oneway ANOVA procedure was performed to test the differences between attachment style means on the two attachment dimensions derived from the factor analysis, see Table 8. The secure and anxious/ambivalent styles scored significantly higher on the Closeness scale than the avoidant style. But, all three style were significantly

Table 8.
Attachment Dimension Means for Interpersonal Styles

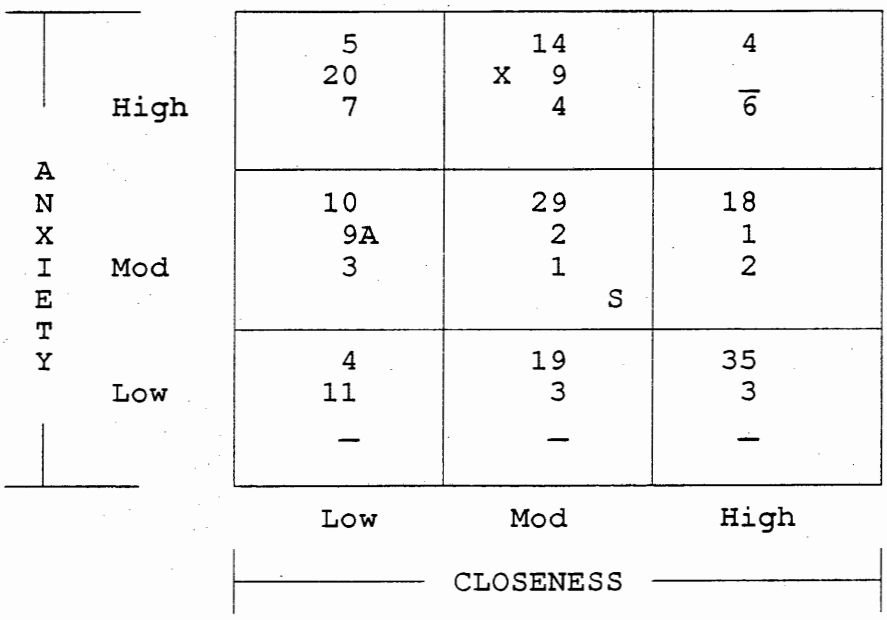
	Attachment Style			
	Secure	Avoidant	Anxious	F(2,227)
Dimensions				
Closeness	39.2_a	30.2_b	36.1_a	50.1 ***
Anxiety	17.3_a	20.7_b	28.9_c	38.5 ***

Note. Within each row, means with different subscripts differ at the .05 level of significance by post hoc Scheffe test.
* $p < .05$. ** $p < .01$. ** $p < .001$.

different on the Anxiety scale, with the anxious/ambivalent style scoring highest and the secure style the lowest.

Following previous research (Strahan, 1991) the means for each interpersonal style and frequencies of each style were plotted on a grid formed by the two attachment dimensions and are presented in Figure 1. When the dimensions are intersected to form a two dimensional grid, the secure style falls at the right hand end of the Closeness dimension and the lower end of the Anxiety dimension, whereas the two insecure styles tend to fall in the diagonally opposite corner of the grid, indicating the possibility of a primary secure-insecure dimension that is the result of the combination of the two dimensions. Avoidant style subjects are primarily concerned with avoiding closeness and but report anxiety about their relationships. The anxious/ambivalent score high on the anxiety dimension, and are scattered along the Closeness

dimensions with clusters at either end, a possible indicator of the ambivalence that this style feels towards closeness and intimacy in relationships.



Mean Scores:

X = anxious/ambivalent style means
A = avoidant style means
S = secure style means

Figure 1
Interpersonal Style Distribution and Position on Attachment Grid.

Style and mental models

A series of oneway ANOVAs computed differences between each interpersonal style on the eight mental models. These results are presented in Table 9.

Table 9.
Interpersonal Style Mean Scores on Mental Models.

Variable	Interpersonal Style Secure	Avoidant	Anxious	F(2,236)
1. I know for sure that God cares for me.	5.7	5.3_a	5.8_b	5.9 *
2. I am easier to get to know than most people.	4.0_a	3.0_b	3.4	14.3 ***
3. People are generally well intentioned and good-hearted.	4.6	4.3	4.4	2.8 ns
4. I have more self doubts than most people.	2.5_a	3.2_b	3.6_b	10.2 ***
5. People almost always like me.	4.5_a	4.0_b	4.2	7.9 ***
6. People often misunderstand me and fail to appreciate me.	2.8_a	3.8_b	4.1_b	21.8 ***
7. You have to watch out in dealing with people; they will hurt, ignore, or reject you if it suits their purposes.	2.9_a	3.5_b	4.2_b	11.0 ***
8. Few people are as willing and able as I am to commit themselves to a long-term relationship.	3.3_a	2.8_b	4.7_c	16.4 ***

Note. Within each row, means with different subscripts differ at the .05 level of significance by post hoc Scheffe test.
* $p < .05$ ** $p < .01$ ** $p < .001$

Interpersonal styles differed significantly on seven of the eight mental models, and the eighth approached significance ($F = 2.8$, $p = .054$). The anxious/ambivalent group scored marginally higher than the secure group on the item about assurance of God's caring for them, but significantly higher than the avoidant group. This pattern was evident also in the item about readiness to commit oneself to a long term relationship. According to this item the anxious/ambivalent group were more likely to commit themselves to a long term relationship, and the avoidant group least likely to. However, the anxious/ambivalent group also see themselves as misunderstood and not appreciated by others, and are more suspicious and less trusting of others than the secure group. In comparison the secure group show moderate readiness to commit themselves to long term relationships and yet are distinctly more trusting of others and have less doubts about themselves than either of the insecure groups.

The avoidantly attached group report themselves as least likely to commit to a long term relationship and least likely to see God as caring for them or other people as liking them. This group is also least likely to see themselves as easy to get to know compared to the other two groups. On items tapping a neurotic depreciation of self or others the avoidant group scored between the secure and anxious/ambivalent groups.

Styles and psychological morale

Table 10 reports the relationships between the attachment style measures (both styles and dimensions) and psychological morale.

Table 10.
Correlations between Attachment Styles and Dimensions and Psychological Morale

	Sec	Anx	Avoid	Close	Anx	Morale
Sec	1.0					
Anx	-.17	1.0				
Avoid	-.54**	.02	1.0			
Close	.52**	-.01	-.62**	1.0		
Anx	-.33**	.49**	.13	-.33**	1.0	
Morale	.47**	-.33**	-.30**	.41**	-.63**	1.0

* $p < .01$ ** $p < .001$

Scores on the secure description were negatively correlated with the ratings on avoidant description and the anxiety dimension, but positively with both the closeness dimension and psychological morale. The anxious/ambivalent style was moderately negatively correlated with psychological morale (as was the avoidant style) and positively related to the anxiety dimension. The results indicated the strongest relationship was between the anxiety dimensions and psychological morale indicating the validity of the anxiety dimension and its importance.

Table 11 presents differences between the three attachment styles on measures of psychological morale.

Table 11.
Psychological Morale Mean Scores for Attachment Styles (by sex and total sample).

	Attachment Style			
	Secure	**Avoidant**	**Anxious**	**F**
Males	49.8_a	45.9_b	41.2_b	8.4***
Females	49.6_a	43.1_b	43.1_b	10.1***
Total	49.7_a	44.3_b	42.4_b	18.1***

Note. Within each row, means with different subscripts differ at the .05 level of significance by post hoc Scheffe test.
* $p < .05$. ** $p < .01$. ** $p < .001$.

Secure subjects scored highest on the morale scale, anxious/ambivalent subjects scored lowest but not significantly lower than the avoidant group. The major differences in morale thus fell between the secure and insecure groups.

Styles and parenting

First, general differences between the three styles on measures of parenting were computed. Then sex differences in the relationship between the attachment dimensions and parenting measures were examined to more closely examine the relationship between parenting and interpersonal style.

Table 12 shows the oneway ANOVA results for differences between the attachment style groups on the LIPHE scales.

Table 12.
LIPHE Scale Means by Attachment Style.

Variable	Attachment Style Secure	Avoidant	Anxious	F
LIPHE Scales				
Affection f	3.5_a	4.9_b	5.5_b	6.4 *
Affection m	2.7	2.9	4.4	2.5 ns
Inclus Behav f	4.1	4.9	5.2	2.0 ns
Inclus Behav m	3.8	3.4	4.9	1.7 ns
Inclus Feel f	3.4	4.4	5.0	4.2 *
Inclus Feel m	2.5	2.5	3.8	1.9 ns
Control Behav f	4.2	4.1	5.1	1.4 ns
Control Behav m	3.9	3.8	5.1	2.1 ns
Control Feel f	4.3	4.6	5.3	1.2 ns
Control Feel m	3.8	3.7	5.4	3.0 ns
Parent Dis f	4.7	4.6	5.6	1.4 ns
Parent Dis m	4.0_a	4.8	5.6_b	4.8 *

Note. Within each row, means with different subscripts differ at the .05 level of significance by post hoc Scheffe test.
f = father, m = mother.
* $p < .05$. ** $p < .01$. ** $p < .001$.

These results indicate that affection and inclusion feelings from fathers and a sense of disapproval from mothers are significant parenting variables for distinguishing between groups of interpersonal style. While most of the results were not significant, the general trends in results show the anxious style consistently reporting higher levels of dissatisfaction with parents on these measures. Each of the interpersonal styles tended to report more dissatisfaction with fathers than with mothers, this is particularly noticeable for the avoidant group.

Correlations were then computed separately for males and females between ratings on the three interpersonal styles and the LIPHE scales. For females, mother's disapproval was related to the anxious style ($r = .23$, $p < .01$). There were no other significant correlations between the three styles and the parenting scales for female subjects. However, for males, the secure style was significantly correlated with father's affection ($r = -.35$, $p < .001$) and inclusion feeling ($r = -.25$, $p < .01$), and mother's disapproval ($r = -.33$, $p < .001$). Male avoidant and anxious styles did not record any significant correlations with the LIPHE scales. For males memories of affectionate and demonstrative fathers are associated with secure interpersonal style. Mother's disapproval was associated with heightened anxiety for both sexes, leaving females vulnerable to an anxious interpersonal style and males less likely of a secure style.

To examine the relationships between the attachment dimensions and parenting variables correlations were computed for males and females, see Table 13.

The results show significant variations between the sexes in the way that parenting behaviours are related to the attachment dimensions. Generally, the relationship between parenting and the attachment dimensions was much more significant for female subjects than for male subjects.

Table 13.
Correlations between Attachment Dimensions and Parenting for Each Sex

	Closeness		Anxiety	
	males	**females**	**males**	**females**
Affection f	-.10	-.19	.08	.37**
Affection m	-.07	-.05	.13	.22
Inclus Behav f	-.04	-.26*	.13	.36**
Inclus Behav m	-.04	-.08	.10	.27*
Inclus Feel f	-.15	-.18	.11	.39**
Inclus Feel m	-.16	-.07	.08	.29*
Control Behav f	-.16	-.16	.16	.31**
Control Behav m	-.14	-.14	.16	.36**
Control Feel f	-.19	-.18	.26*	.36**
Control Feel m	-.07	-.18	.17	.38**
Parent Dis f	-.06	-.15	.13	.26*
Parent Dis m	-.20	-.31**	.38**	.38**

Note. f = father, m = mother. Males (N=98) Females (N=121)
* $p < .01$ ** $p < .001$

The degree of comfort felt with closeness in relationships was related to fathers' inclusion behaviour and mothers' disapproval for females but not for males. Memories of parenting behaviour was significantly related to the degree of anxiety over abandonment felt in relationships for subjects, particularly for females.

The relationship between parenting and attachment dimensions is quite striking for females when compared to males. Generally, female subjects associated their current anxiety over abandonment and need for closeness in relationships much more with parenting than did the male subjects. This relationship is also generally stronger with fathers than with mothers. Females who felt that their fathers did not regard them as important, competent

individuals, and did not show any love and affection, and whose fathers gave little room for the development of independence, were much more prone to anxiety and fears of abandonment in their interpersonal relationships.

Mothers tended to be more important in areas of control and disapproval than were fathers for their daughters interpersonal adjustment. Female subjects were less prone to anxiety over abandonment if their fathers were affectionate and emotionally expressive and their mothers democratic and accepting.

Males were more prone to anxiety over abandonment in their relationships if they felt their fathers had little confidence in and respect for their general competence and ability to take care of themselves and if they felt their mothers wanted them to be more than they were.

Styles and religiosity

Table 14 presents oneway ANOVA results with measures of religious orientation forming the dependent variables and the interpersonal style groups as the independent variable.

These differences proved insignificant at the .05 level, except for the males on the intrinsic scale where avoidant males scored significantly lower than the anxious/ambivalent males. The avoidant males rated themselves lowest on the intrinsic scale and also on the extrinsic scale with the anxious/ambivalent groups scoring

higher than the other groups for males but not for females. Females showed less variance on these measures than did the males of this sample.

Table 14.
Religious Orientation Means for each Interpersonal Style by Sex.

Variable	Attachment Style Secure	Avoidant	Anxious	F
Intrinsic				
males	46.7	41.8_a	47.9_b	3.6 *
females	45.1	46.6	43.2	.8 ns
total	45.8	44.6	45.0	.5 ns
Extrinsic				
males	17.7	15.9	18.1	1.6 ns
females	18.5	17.6	17.9	.6 ns
total	18.1	16.9	17.9	1.5 ns

Note. Within each row, means with different subscripts differ at the .05 level of significance by post hoc Scheffe test.
* $p < .05$. ** $p < .01$. ** $p < .001$.

A two way ANOVA was then performed to test the variations of intrinsic religious orientation across attachments styles and sex. There were no significant differences for each of the main effects, however a significant two way interaction became evident ($F(5,204)=3.8$, $p < .025$). This interaction was due to the divergent reactions of avoidant females and males to intrinsic religious orientation. Avoidant males tend to score lower than the other attachment groups whereas avoidant females tend to score higher. Avoidant males and

females scored significantly different on the Intrinsic Scale, $F(1,62)=4.92$, $p < .03$).

Religiosity and Parents

This section reports results from tests of the strength of the relationship between religiosity variables and parenting variables. The issue of the relationship between global measures of parents' religious commitment and the religious commitment of their offspring is examined. Then the question of religiosity and parenting style was analysed.

Global measures

Firstly, a general view of the relationships between parents' religious commitment and their children's religiosity was examined. Correlations were computed between the overall commitment of parents and subjects, and the religious scales, these are presented in Table 15.

Table 15.
Correlations Matrix for Religiosity Variables.

	Intrin	**Extrin**	**Relmother**	**Relfather**	**Relself**
Intrin	1.0				
Extrin	-.05	1.0			
Relmother	-.06	.04	1.0		
Relfather	-.08	-.06	.36**	1.0	
Relself	.71**	.06	-.04	-.06	1.0

** p < .001 N=226

There was no relationship between the global measure of either parent's religious commitment and the religious commitment of their offspring. Further, no relationship between the religious commitment of either parent and subject's intrinsic religious orientation was found. However, there was a strong relationship between the overall religious commitment and intrinsic religious orientation. Extrinsic religious orientation was not significantly related to the other variables.

Religiosity and parenting style

Correlations between the global measure of subject's religious commitment and the intrinsic scale and the parenting measures were then computed for the total sample and for males and females separately, these are presented in Table 16.

No significant correlations were found for males between these variables, although for males the relationship between father's control behaviour and religious commitment and intrinsic orientation approached significance (r= .22) in both cases. The significant correlations that were found were low to moderate and only on control behaviour issues and father's disapproval, and only for females. The affective domain issues were not at all related to the religiosity measures and only the control and approval

aspects of parenting showed any relation to the global and scale measures of religiosity.

Table 16.
Correlations Between Measures of Religiosity and Parenting

	Personal commitment			Intrinsic		
	Total	F	M	Total	F	M
Affection f						
Affection m						
Inclus Behav f						
Inclus Behav m						
Inclus Feel f						
Inclus Feel m						
Control Behav f	-.24**	-.25**	-.22	-.26**	-.29**	-.22
Control Behav m	-.19*	-.21	-.16	-.18*	-.24*	
Control Feel f	-.22				-.20	
Control Feel m	-.22				-.17	
Parent Dis f	-.20*	-.30**		-.18*	-.28*	
Parent Dis m	-.20					

Note. f = father, m = mother. Males (N=104 Females (N=127)
* $p < .01$ ** $p < .001$
Only r's over .15 are reported.

Fathers in particular were important for their daughters' religious commitment and orientation. Female subjects who remembered their fathers as being restrictive and disapproving, controlling of their time and activities, and who would not encourage independent thought were more likely to report low levels of religious commitment. Although this trend was evident for males also, the results were not significant.

There were no significant correlations between the extrinsic scale and parenting measures for the total sample or for either sex. These insignificant correlations ranged

between .14 and .22 on the parenting measures except the disapproval of parents for females. The strongest of these were for father's control feeling and mother's inclusive behaviour. Although these results are not significant they indicate a trend towards dissatisfaction with parents encouraging a more manipulative approach to religion for females (if indeed that is what this scale measures).

Psychological Morale and Parenting

To test the relationships between the parenting measures and psychological morale for both sexes correlations were calculated, and presented in Table 17.

Table 17.
Correlations between Parenting and Psychological Morale for each Sex

	Psychological Morale		
	Total	**Males**	**Females**
Affection f	-.28**	-.21	-.32**
Affection m	-.16	-.17	-.15
Inclus Behav f	-.23**	-.16	-.29**
Inclus Behav m	-.17*	-.18	-.16
Inclus Feel f	-.32**	-.23	-.37**
Inclus Feel m	-.16	-.13	-.18
Control Behav f	-.28**	-.23	-.31**
Control Behav m	-.22**	-.20	-.24*
Control Feel f	-.32**	-.19	-.39**
Control Feel m	-.26**	-.18	-.32**
Parent Disaprov f	-.17	-.20	-.18
Parent Disaprov m	-.27**	-.28*	-.28*

Note. f = father, m = mother. N=237 (males=105, females=130).
* p < .01 ** p < .001

Memories of parents were related to current psychological morale, particularly for females. All the correlations between the measures of parenting and the morale scale were negative, indicating that the more dissatisfaction with parents the lower subject's morale. Although female subjects' scores are clearly more significantly correlated, scores for male subjects tended to follow similar trends, but were not as significant. For both males and females, morale was more closely related to fathers than mothers.

Female subject's morale scores were more influenced by their memories of parenting, especially fathers. Overall correlations were low to moderate, yet still indicate the importance of parents for the later adjustment of their offspring. Again the issues of control emerged as most important. Fathers who fostered and respected a sense of independence in their daughters and expressed confidence in and respect for their ability and competence, and demonstrated an interest in and affection for their daughters, these fathers were more likely to have psychologically healthy daughters. Mothers who also allowed a sense of independence to develop and communicated a sense of acceptance were also associated with daughters and sons with a healthy zest for life.

CHAPTER 5

Summary, Discussion, Implications

This study has attempted to provide some answers to the perennial question of the relation between early familial experience and later psychosocial adjustment and then to explore the question of whether these early experiences had any measurable implications for young adults in their religious orientation. Further, these issues were explored within the paradigm of attachment theory and within the context of an SDA sample of tertiary students.

This chapter summarises the results from the study in relation to hypotheses generated in Chapter 3. Then discusses the application of attachment theory to the relationships between parenting and later psychosocial adjustment and religiosity. Comparisons are made with other research findings. Next, the limitations of the research and unanswered questions from this study are outlined, and possible future directions for continuing research. Finally, implications from the results of the study are outlined in terms of the pragmatic use of the study.

Summary

In this section results are summarised in relation to each of the eight hypotheses and then a general comment is made of the results obtained from the data.

Frequency of interpersonal styles

The results are supportive of the hypothesis that the frequency of the interpersonal styles of the sample would be similar to other samples reported in the research literature. This study revealed that 63% of the sample reported a secure style, 27% an avoidant style, and 10% an anxious/ambivalent style. These results are similar to those reported by other researchers (Hazan & Shaver, 1987; Feeney & Noller, 1990). Generally females were more likely to report an anxious/ambivalent style, however, the sample was too small to be confident in this prediction.

Attachment dimensions

The results confirmed the hypothesised two factor solution to the attachment construct. The first, a bi-polar factor involved the degree of comfort subjects felt with closeness and intimacy in their interpersonal relationships and the degree of comfort experienced with other people depending on them. Items describing comfort with closeness fell at one pole on the dimension and items describing a discomfort with closeness in interpersonal situations fell at the opposite pole of the dimension.

Items describing fear of abandonment and worry about not being liked loaded most heavily on the second factor. This factor described a dimension of anxiety in the

interpersonal domain - anxiety about being left alone, about not being loved, about feeling like an outsider in life.

When the mean scores and frequencies of each style were plotted on the grid a model of interpersonal style emerged which provides a helpful way of conceptualising the attachment construct. The avoidant and secure interpersonal styles fell at either end of the Closeness dimension. The anxious style scored high on the Anxiety dimension and moderately on the Closeness dimension, whereas the Avoidant style were moderate in Anxiety and low in Closeness. The secure style tended to score high on the Closeness dimensions and low on the Anxiety dimension.

A diagonal line from top left corner to bottom right corner traces the direction of interpersonal and psychological health. The results obtained are entirely consistent with previously reported research (Strahan, 1991) and unpublished data and indicate the validity of the attachment model.

Styles and mental models

The results again support the hypotheses. Seven of the eight mental models differed significantly between interpersonal style groups in response to items thought to measure models of self and others. The eighth approached significance in the expected direction.

Secure subjects reported significantly more positive views of themselves and others than did the insecure styles. They saw themselves as easy to get to know and others as well-intentioned and understanding. The avoidant style subjects were significantly less prepared to commit themselves to a long term relationship and were less likely to agree that others almost always liked them. This style also reported being comparatively difficult to get to know. This group was also least likely to report confidence in God as caring for them personally.

The anxious interpersonal style was most willing to make a long term relationships and most likely to see God as caring for them personally. Yet this group was also most likely to feel misunderstood by others and most suspicious of others. Consequently they reported more self doubts than the other styles. This indicates the essential ambivalence of this group and the underlying anxiety and insecurity which characterises the interpersonal style.

Styles and psychological morale

Results indicated that the styles were significantly different on measures of psychological morale. The secure style scored significantly higher on the measure of psychological morale than the insecure styles. The anxious/ambivalent style scored the lowest on the

psychological morale scale. This measure is thought to be a general assessment of general psychological health. The results would indicate the anxious/ambivalent subjects to be the most vulnerable group. These results are in keeping with other research indicating that the style leaves individuals quite vulnerable to low measures of self-esteem (Feeney & Noller, 1990).

The attachment dimensions also correlated significantly with the morale scale. The more comfort experienced with closeness and the less anxiety felt over abandonment the higher the morale score. On the grid developed by the intersection of the two dimensions, these results would again highlight the left to right diagonal line running from top to bottom on the grid. This line indicates the direction of psychological and interpersonal health.

Styles and parenting

The trends in the data support the hypothesis that subjects with insecure interpersonal styles record more dissatisfaction with their experience of parents than subjects with a secure style. While some of these results were not statistically significant, all of the F ratios were above 1.2 and the trends in the data were in the expected direction on all the measures of parenting. Further, the trends are in keeping with attachment theory.

The overall trend was for the anxious style to report more dissatisfaction with parents, particularly with fathers, than the other groups. Subjects of secure interpersonal style generally reported the least dissatisfaction with parents. These trends were evident on all nine of the parent measures, but particularly significant for father's affection and inclusive feeling and mother's approval.

Correlations between the dimensions of the attachment model indicated that the relationship between parenting and the attachment dimensions was stronger for females than for males, particularly in relation to anxiety over abandonment and particularly with fathers. The degree of comfort males felt with closeness in relationships was not significantly related to parenting style, however some of the correlations approached significance. For males there was a significant relationship with anxiety over abandonment and dissatisfaction with their father's respect and confidence in their ability to think and act for themselves. Males were also more prone to anxiety over abandonment in their relationships if they considered their mothers as disapproving of their abilities and degree of competence.

For females, the relationship between parenting and interpersonal style was much more significant. A sense of comfort with closeness was related to all but one of the

nine parent measures. Especially important was the degree of satisfaction with the amount of time father's spent with them in various activities. Female subjects who felt dissatisfied with the amount of time their father spent with them were more likely to report lower levels of comfort with closeness.

Daughters were less likely to report high levels of anxiety over abandonment if their parents, particularly fathers, were able to demonstrate care and affection, and convey a message of respect and confidence in their ability and independence.

Styles and religious orientation

It was hypothesised that there would be a congruency between interpersonal style and religiosity. This hypothesis was operationalised by predicting that avoidant subjects would score lower on measures of intrinsic religious orientation than anxious/ambivalent subjects who were expected to score higher. This was understood to be a function of the mental models employed by each style and the neediness of the anxious style which would be evident by a intense religious expression. The secure style was expected to fall between these two extremes.

These trends were observable for males, but not for females. Avoidant males did score significantly lower than

the anxious males on the intrinsic religious orientation scale. The secure style score fell between these two extremes. However, this trend was reversed for females.

The two-way ANOVA results indicated that the avoidant females tended to score higher than the secure or anxious females on the intrinsic measure, with the anxious females scoring lowest of the three groups. These differences were not significant for females.

The different responses of avoidant males and females was confirmed by analysis. Avoidant females scored significantly higher on the intrinsic scale than did avoidant males.

For males the hypothesis of the relation between interpersonal style and religiosity was confirmed, however, the results from the females does indicate that this relationship is a complex one. The results from the female portion of the sample are almost opposite from what was expected. The results from the female subjects are similar to those reported by Kirkpatrick (1988, 1990) with his predominately female sample.

These results indicate that religion stands in relation to interpersonal style in a different way for females than for males, particularly for avoidant subjects. For avoidant males there was the expected congruency between religious views and interpersonal style. Males who found it difficult

to trust others and experienced discomfort with closeness in interpersonal situations also reported less intrinsic religious motivation. They were less likely to be trusting in God as a "secure base". However, females who found closeness in interpersonal situations distressing tended to respond more favourably to religion, in a significantly different way than their male counterparts.

There were no significant differences on the extrinsic scale for either sex, and the trends in the data were not as expected. Other researchers have found responses to this scale can be confused by indiscriminately pro-religious responses (Hood, Morris, & Watson, 1990). The less than satisfactory reliability of this scale has been mentioned. It is suggested that the poor reliability of the scale reflects in part a mixture of responses to the items of this scale.

Religiosity and parents

In general the results supported the hypothesis of a significant negative correlation between dissatisfaction with parents and measures of religiosity. The global measures of religious commitment between parents and their college age offspring were not significant. However, some aspects of parenting were significantly related to the religious commitment and motivation of subjects.

These results clearly indicate that it is not the religious commitment of parents as such that influences their offspring towards or away from religion, it is rather the quality of the parent-child relationship that is associated with later religious commitment and intrinsic religious motivation.

This relationship was only found for females and not for males. While the correlations for males followed the same trends as the female group the measures did not compute as significant, although a number of correlations approached significance.

The significant aspects of parenting that were associated with the religiosity of offspring were control behaviour and parental disapproval. Again, these relationships were particularly evident between fathers and daughters.

Daughters who perceived their fathers as being restrictive, critical of their conduct, and controlling were less likely to respond positively to religion. Also, daughters who felt their fathers disapproved of them were also less likely to rate themselves as highly committed to religion and less intrinsically motivated in their religious life.

These results generally confirm the hypothesised relationship between parenting and religiosity for

daughters, but not for males. The non-significant global correlations combined with the significant correlations with father's control behaviour and approval demonstrate that the quality of parenting is more closely associated with the later religiosity of offspring than the religious commitment of parents.

Psychological morale and parents

The results indicated general support for the hypothesised correlation between aspects of parenting and psychological health. These results indicated that psychological health was more closely associated with parenting for females than males, and particularly with fathers. The trends in the data revealed similar patterns for males even though only one correlation proved statistically significant. Male subjects tended to be psychologically vulnerable if they felt a general sense of disapproval from their mothers.

Four of the nine correlations proved insignificant between the parenting scales and psychological morale for females - three of these related to the relationships with mothers. Females were at risk in their general psychological health if they perceived their fathers as - lacking in respect for and confidence in their ability to achieve for themselves, inhibiting and intrusive, or if their fathers

were aloof and lacked the skills for demonstrating affection.

These results provide more evidence for the now well established link between parenting style and later general psychological health. These results indicate that for this sample of SDA students this relationship is especially important for fathers and daughters.

General comment

Generally the results provided significant support for the hypotheses proposed in Chapter 3. With some significant sex differences in the relation between interpersonal style, parenting and religiosity. Some results from other studies were replicated. The frequency of the three styles were congruent with other results found in Australian samples (Feeney & Noller, 1990). The proposed two underlying dimensions to the attachment construct were again evident as in other studies (Feeney, personal communication; Strahan, 1991). The differences on mental models were very similar to those reported by Hazan and Shaver (1987).

The secure interpersonal style was characterised by positive views about themselves and others and a sense of enjoyment from life. These secure subjects also tended to be more satisfied with the way their parents responded to them in childhood, and tended to be more intrinsically oriented

in their religious experience, particularly males. For the avoidant style, males expressed their avoidance in their religious experience as well as their social interaction, whereas avoidant females tended to score higher on religiosity measures and lower on morale than their male counterparts.

The anxious style females were especially vulnerable, reporting more fear of abandonment and less psychological morale than males. Anxious males tended to score higher on religiosity, but lower on morale measures. This result reflects similar results to those of Feeney and Noller who found that the attachment styles were different on measures of self-esteem. In Feeney and Noller's study the anxious/ambivalent style scored significantly lower on measures of self-esteem. In its development the psychological morale scale was shown to be related to measures of self-esteem (Doherty, 1988). The correlations between parenting measures and psychological morale measures is also consistent with other research.

Fathers had a significant impact on their daughters in areas of interpersonal style, religiosity, and morale. Generally the issues of control were important for development of religious commitment, whereas the affective areas of parenting were important for the later psychosocial development. The relationship between interpersonal style

and parenting is stronger than the relationship between interpersonal style and religiosity or parenting and religiosity.

Discussion

This section discusses the application of attachment theory to the issues raised in this study in the light of the results. Limitations to the study and unanswered questions are detailed and future research directions are commented on.

Application of attachment theory

The application of attachment theory to issues of religion is a recent development which follows a wider trend in psychology to recognise the role of social interaction and personal relationships in the ongoing development of the person (Hartup, 1986; Bronfenbrenner, 1977). This emphasis is grounded in the belief that human development cannot be seen and understood apart from its context, and above all humans develop within the context of their first interaction with their primary caregiver or attachment figure.

God-worshipper interaction can be seen from an attachment perspective. God acts as the perfect parent by being responsive and available to his "children". This may indicate an important social variable in the development of

religious belief and practice. This perspective would also explain the persistence of religious belief in spite of adversities, in a similar way in which marriages persist without any tangible reward. Because these relationships are the result of a biological behavioural system.

Psychological perspectives on religion have vacillated between seeing religion and worship as a projection of inhibited father figures to views where religion was a social phenomenon to facilitate society (Fagan, 1989). An attachment perspective to religion brings a much more objective approach to the psychology of religion. It integrates religious experience with other interactive relationships, and has as its consequence the view that humans interact in their religious experience in similar ways to how they interact with other humans. Further that this congruence is accounted for by the internalisation of mental models of self and others.

It is important here to recognise that while patterns of human interaction are a reasonable reflection of actual experience, these patterns are not fixed and unchangeable. Attachment theory claims that these mental models are resistant to change, not immutable laws. So change and growth can be expected as individuals learn to test and discard models which are invalidated by experience.

Previous research has already indicated the potential for attachment theory in providing a useful framework for

viewing the various adult expressions of love and interpersonal style. And, Kirkpatrick's work has provided supportive impetus for studying the religious variables.

There were two hypotheses that were critical for the application of attachment theory to the essential issues involved in this study. These were, 1) the predicted relationship between measures of early parenting and religiosity, and, 2) the predicted relationship between current interpersonal style and religiosity.

If subject's perceptions of parenting and current interpersonal style could be linked to religiosity, then the case for attachment theory as a valid framework for understanding these issues would be strengthened.

The combination of the non-significant correlations between subjects and their parents on global measures of religious commitment with the significant correlations between various aspects of parenting and subject's religiosity indicated the potential for attachment theory. These results clearly indicated that religious commitment of parents *per se* was irrelevant for the religious commitment of their offspring. However, the *quality of the parent-child relationship was a powerful predictor* of the religiosity of subjects, especially daughters. This would indicate that the quality of the parent-child bond has more impact on whether children will adopt the religious values of their parents

than the actual religious commitment of the parents. This relationship is especially relevant for females.

The second important test of attachment theory was the issues of current interpersonal style and religiosity. The results with only the males were predicted, that there is a general congruency between what happens in the interpersonal domain and what happens in the religious domain. This has been understood as a function of mental models. Males who find it difficult to trust others also experience difficulty in trusting a deity, or viewing the deity as caring for them personally. Whereas for anxious males, their heightened need of closeness and fear of abandonment find expression in an intense religious experience. These results are clearly supportive of the congruency hypothesis posed in Chapter two.

The results were ambiguous for females. Although not significant, the results indicated that females who struggle with closeness in their interpersonal relationships find a sense of closeness and support in their relationships with the deity. If the differences between groups had proved significant then clearly the argument could have followed that religiosity is congruent with interpersonal style. But the differences were not significant, and in an unexpected direction.

However, females showed very clearly that their religious experience could be predicted by their relationships with their parents, particularly fathers. And males demonstrated trends in the same direction, and clear differences on measures of religiosity between interpersonal style groups. The results also demonstrated that males were not as effected by their past experience of parents as were females.

These results portray a picture of male SDA students being more able to separate themselves form their early parent-child experience. Their religious life being less related to their experience of parents than for female students, but entirely consistent with their interpersonal style. Whereas, for females, the early parent-child experience is significantly related to religiosity. Females are also more vulnerable in terms of their psychological health if they report negatively on their parents.

Attachment theory is still in its infancy in its application to adult relationships. Yet since Hazan and Shaver's 1987 paper continued research has confirmed the essential validity of the application of the paradigms of infant attachment to the domain of adult relationships. The importance of mental models of self and others for this application has been emphasised. This study has attempted to make an application of attachment theory to the realm of

adult relationships and particularly to the religious life of SDA college students. The results have indicated that the application is helpful, although complex.

The important findings are that there is a congruency between current interpersonal style and religiosity, for males. What male students do in their interpersonal domain they tend to do in their religious life. And, while parents' religious commitment is not related to measures of subjects' religious commitment, control and approval aspects of the parent-child bond are significantly related to later religiosity, for daughters.

The predicted differences between the two insecure styles was also of importance in supporting the general hypothesis of congruency. The anxious style were more likely to view the deity as caring than the avoidant style. And anxious males scored significantly higher on the intrinsic scale than avoidant males. This would seem to indicate that the anxiety and neediness of the anxious interpersonal style does find expression in an intense religious experience. For those males who express the most dissatisfaction with their parents, who have the least positive views of themselves (mental models and morale) and others, these subjects are most likely to find in "God" someone they can trust. The avoidant males as previously mentioned are not only avoiding others, but it seems they are also avoiding God.

These results fly in the face of Kirkpatrick's (1988, 1990) study, who found the avoidant style reporting most positive views towards God and religion. However, Kirkpatrick's study was limited by its methodology and sample. In some respects his results are not unlike the results for females in this sample (his sample was largely female). This lead him to claim support for a compensation hypothesis, adolescents who did not experience their parents as loving and available found in God the perfect parental secure base.

Overall, the results from this study are supportive of the congruence hypothesis. That individuals function in the interpersonal domain in similar ways to the way they function in their religious life. This was particularly evident for males.

This might indicate that the same cognitive mechanisms that are utilised to organise interpersonal relationships are also used for organising a number of aspects of religion. An interesting area of further research would be to assess perceptions of the diety and make comparisons between attachment styles in relation to various parenting styles. This would be a further test of the congruence hypothesis.

Limitations

This study has several limitations. Firstly, while the study set out to investigate these issues within an SDA sample, this does restrict the generalisation of the results to the general population. Further, the sample restricts the applicability of the results to non-religious populations. Although the sample was comprised of a wide variety of certificate and degree students, this may be too a homogenous group too for generalisation of results to the wider SDA community, this issue remains in doubt as the results are consistent with a study conducted in the wider community of SDAs (Sonter, 1989).

Secondly, there are always limitations to any research conducted entirely with questionnaires. Data from interviews or direct observations of behaviour would inevitably improve the reliability and validity of the results. Further, this study relied on retrospective data to form measures of parenting, this too has some serious limitations. Obviously, longitudinal studies would provide more accurate data. Although, it has been found that actual histories are not as important to mental health as the perceptions of social experience (Henderson, 1982).

There are also some limitations imposed by the measures used in this study. Particularly the extrinsic religious scale appeared as somewhat irregular. Other researchers have

found an indiscriminantly pro-religious type of respondent which confuses the issues between the intrinsic and extrinsic concepts. It is suggested that this may have been the case in this study. The extrinsic scale was quite ineffective in this study in terms of relating to other variables. This may be because extrinsic religious orientation is unrelated to other areas, or it may be because the scale used was not a valid measure of the extrinsic construct. The low reliability coefficient for the scale at least hints at the latter interpretation.

Unanswered questions and future research

A number of issues remain unanswered by this study and a number of other questions emerge from the study. Firstly, the results are only moderate correlations at best and explain only a portion of the variance in the dependent variables. What other factors influence young people in their psychosocial development and religious attitudes? This study did not make use of any structural variables, for example, socio-economic status, parents' occupation, education level, what influence would these variables have had on the results?

The clear sex differences that emerged warrant further investigation. What factors influence males and females differently in their development? Some clarification of the

ambiguity of the results for females may appear with further research. Is the relationship between parenting, interpersonal style and later religiosity different for male and female SDA youth as this study suggests? And, if so, in what ways?

The interesting relationship between fathers and daughters could also be explored in more depth, in order to ascertain what accounts for the impact of fathers on their adult daughters.

An issue that remains unclear when comparing this study to Kirkpatrick's and Shaver's 1990 study is the relationship between early attachments with parents and later attachment style. This study has results where the anxious/ambivalent subjects are reporting in similar ways to Kirkpatrick's avoidant maternal attachment subjects. Research needs to be conducted in wider samples to clarify these issues. Both this study and Kirkpatrick's study are in a sense preliminary studies which invite a larger study into these issues.

Other issues of measurement also are in need of attention. Firstly, the items used in this study for assessing interpersonal style could be developed further and combined with interview measures. To date the measures used are the best pencil and paper measures available.

Implications

This study has a number of important implications for the SDA church, and if the results are valid for other populations, also for the wider community. This section briefly comments on these implications.

Implications for SDA church

Firstly, this study would seem to indicate the importance of early familial experience for later psychosocial adjustment and for religious orientation among church members. The results may indicate that religious beliefs and attitudes are as much a result of socialisation as any internal cognitive process (Brown, 1985).

This study directly addresses the issue of parents' impact on children. The results have significant implications for SDA parents if they are striving to pass on their social and religious values to their children. Fathers who are controlling and authoritarian in their parenting, presumably to keep their children within the church, may in fact be undoing the very thing they seek to achieve. The results imply that when parents use controlling methods (which often involves religion as the instrument of control), children, particularly daughters, are not only likely to reject their values but also to suffer for the experience, both socially and psychologically. The study

suggests that if parents use religion as a vehicle of control, their offspring will be likely to use religion as a vehicle to express their independence.

This study also has the implication that the families of church members are an important context for values transmission, as indicated by this study and others (Sonter, 1989; Strahan, 1990). The results clearly demonstrate that it is not the religiousness of parents that facilitates the religious commitment of their offspring, rather it is the quality of the parent-child bond. This may imply the advantage to the church of investing more resources in the development of family education programs in comparison with the huge investment in formal education, which comparatively has little to no measurable effect on church youth. Two studies have found that church schooling does not have measurable effects in predicting later church affiliation or positive attitudes towards the church (Sonter, 1989; Strahan, unpublished data).

Wider implications

Assuming that some of the results are representative of the wider population, and many of the results are very similar to other studies in such populations, some implications can be made for the wider community. These implications revolve around the relationship of early familial experience for later adjustment.

While the results show a significant relationship between perceptions of early experience and later functioning, they are only moderate correlations. This also implies that there are other factors involved in the equation and that parents are not the only influential people involved in a person's life.

However, there are a number of implications for Community programs. First, the importance of Parent Education within the community is suggested by these results. The results also suggest the potential benefit of wider discussions in the community of issues relating to power and control. Parents can be educated as to appropriate measures of control and discipline for children in families within the context of the family life cycle. The importance of fathers in this study suggests that a profitable area for education for potential fathers might be the learning of skills associated with communication, particularly in the affective areas.

This study also has implication for the therapeutic professions. Clinicians have for some time been aware of the importance of inner working models of self and others in the treatment of disorders. This study highlights the dimension of comfort with Closeness as a critical component of interpersonal relationships. The importance of comfort with closeness and intimacy in relationships cannot be ignored by

therapists. Therapists who take an exclusively skills approach may need to deepen their approach to also consider the vital areas of where intimacy is learned and current mental models of self and others. The significance of the family of origin for marital and relationships counselling has been previously highlighted. This study affirms the area of family of origin as of critical importance for young people in their psychosocial adjustment.

Conclusion

This study investigated the relationships between interpersonal and religious orientation and memories of early parenting. Fathers had more effect than mothers on the psychosocial development of their sons and daughters, especially their daughters. Results indicated a stronger relationship between the parenting measures and psychosocial variables than for parenting and religiosity. Parental, affection and demonstration of inclusiveness were important for psychosocial adjustment. Parental control and approval issues emerged as important for religious development. Fathers reported as too controlling were more likely to have children, both sons and daughters but particularly daughters, who scored low on intrinsic religious orientation and psychological morale.

Attachment theory emphasises the importance of early experiences for the development of expectations of self and others. Early patterns of interaction controlled by internalised mental models tend to be resistant to change and can thus explain the importance of early familial experience for later adjustment. The results are largely supportive with the hypotheses generated from attachment theory. Thus attachment theory can provide a powerful theoretical framework for viewing the results of this study.

There are several implications for both the SDA church and the wider community emerge from this study. For the SDA church the importance of the quality of family life emerges as significant for the transmission of religious values, rather than just religiousness per se. The church like any institution has limited resources. It is essential to invest those resources where they will be most effective in achieving the goals of the institution. This study indicates that the parent-child relationship has significant implications for the later psychosocial functioning of young people. It is suggested that the church expend some of its resources facilitating parent education programs in the community where parents can learn the skills of discipline and affective communication.

APPENDIX - A

INSTRUMENT

(The following pages are reduced from their actual size)

SOCIAL AND RELIGIOUS ATTITUDES SURVEY

This section asks questions about you and your relationships and background. Read each question carefully and circle the appropriate response or record a number in the space provided.

1. Your age? _____ years 2. Your sex? M or F

3. What course are you currently enroled in? _____

4. Your marital status?

single, never married	= 1
in first marriage	= 2
in a marriage other than first	= 3
married but separated	= 4
divorced	= 5
a widow/widower	= 6

5. How would you characterize the overall commitment of your parents to religion? (Circle one number for each).

MOTHER							
not at all religious	1	2	3	4	5	6	very religious
FATHER							
not at all religious	1	2	3	4	5	6	very religious

6. How would you characterize your overall commitment to religion?

YOU							
not at all religious	1	2	3	4	5	6	very religious

The following items deal with various types of religious ideas and social opinions. We should like to know how common they are. Please indicate the response you prefer, or most closely agree with, by circling the number to the right which corresponds to your choice.

	1 Totally Disagree	2 Somewhat Disagree	3 Slightly Disagree	4 Slightly Agree	5 Somewhat Agree	6 Totally Agree
1.	What religion offers me most is comfort when sorrows and misfortune strike.	1	2	3	4	5	6
2.	I try hard to carry my religion over into all my other dealings in life.	1	2	3	4	5	6
3.	One reason for my being a church member is that such membership helps to establish a person in the community.	1	2	3	4	5	6
4.	Quite often I have been keenly aware of the presence of God or the Divine Being.	1	2	3	4	5	6
5.	The purpose of prayer is to secure a happy and peaceful life.	1	2	3	4	5	6
6.	My religious beliefs are what really lie behind my whole approach to life.	1	2	3	4	5	6
7.	It doesn't matter so much what I believe so long as I lead a moral life.	1	2	3	4	5	6
8.	The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.	1	2	3	4	5	6
9.	Although I am a religious person I refuse to let religious considerations influence my everyday affairs.	1	2	3	4	5	6

10.	If not prevented by unavoidable circumstances, I attend church.	1	2	3	4	5	6
11.	The church is most important as a place to formulate good social relationships.	1	2	3	4	5	6
12.	Although I believe in my religion, I feel there are many more important things in life.	1	2	3	4	5	6
13.	Religion is especially important to me because it answers many questions about the meaning of life.	1	2	3	4	5	6
14.	I pray chiefly because I have been taught to pray.	1	2	3	4	5	6
15.	I read literature about my faith even if I don't have to.	1	2	3	4	5	6
16.	A primary interest for my interest in religion is that my church is a congenial social activity.	1	2	3	4	5	6
17.	It is important to me to spend periods of time in private religious thought and meditation.	1	2	3	4	5	6
18.	The primary purpose of prayer is to gain relief and protection.	1	2	3	4	5	6
19.	Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.	1	2	3	4	5	6
20.	I would rather join a church social group than a church bible study group.	1	2	3	4	5	6
21.	I am easier to get to know than most people.	1	2	3	4	5	6
22.	I know for sure that God cares for me personally.	1	2	3	4	5	6
23.	I find it difficult to depend on others.	1	2	3	4	5	6
24.	Sometimes people are scared away by my wanting to be too close to them.	1	2	3	4	5	6
25.	Friends often want me to be more intimate than I feel comfortable being.	1	2	3	4	5	6
26.	I am nervous when anyone gets too close.	1	2	3	4	5	6
27.	I find that others are reluctant to get as close as I would like.	1	2	3	4	5	6
28.	I often worry that my close friends won't stick by me.	1	2	3	4	5	6
29.	I feel comfortable having other people depend on me.	1	2	3	4	5	6
30.	I am somewhat uncomfortable being close to others.	1	2	3	4	5	6
31.	I find it relatively easy to get close to others.	1	2	3	4	5	6
32.	I know for sure that God cares for me personally.	1	2	3	4	5	6
33.	I find it easy to trust others.	1	2	3	4	5	6
34.	Sometimes I feel that I'm really an outsider in this life.	1	2	3	4	5	6
35.	I feel comfortable depending on other people.	1	2	3	4	5	6
36.	I look forward to the future with optimism.	1	2	3	4	5	6
37.	I don't often worry about someone getting too close to me.	1	2	3	4	5	6

38.	I'm not really a very happy kind of person.	1	2	3	4	5	6
39.	I often worry that my close friends don't really love me.	1	2	3	4	5	6
40.	I often wish I were someone else.	1	2	3	4	5	6
41.	I want to merge completely with another person.	1	2	3	4	5	6
42.	I wish I could be as happy as other people seem to be.	1	2	3	4	5	6
43.	I don't often worry about being abandoned.	1	2	3	4	5	6
44.	On the whole I am a fairly happy person.	1	2	3	4	5	6
45.	People are generally well-intentioned and good hearted.	1	2	3	4	5	6
46.	I sometimes feel that I'm just drifting through life.	1	2	3	4	5	6
47.	I have more self-doubts than most people.	1	2	3	4	5	6
48.	Sometimes I feel that life is pretty meaningless.	1	2	3	4	5	6
49.	People almost always like me.	1	2	3	4	5	6
50.	On the whole I enjoy life.	1	2	3	4	5	6
51.	People often misunderstand me or fail to appreciate me.	1	2	3	4	5	6
52.	I get a lot of fun out of life.	1	2	3	4	5	6
53.	You have to watch out in dealing with most people; they will hurt, ignore, or reject you if it suits their purposes.	1	2	3	4	5	6
54.	I lead a fairly interesting and exciting life.	1	2	3	4	5	6
55.	Few people are as willing and able as I am to commit themselves to a long-term relationship.	1	2	3	4	5	6
56.	Sometimes I feel that life isn't worth living.	1	2	3	4	5	6

Rate each statement below as to how well they describe your feelings and experiences in relationships. Use this scale:

not like me at all **completely like me**

1 2 3 4 5 6 7 8 9

57. A _____ *I find that others are reluctant to get as close as I would like. I often worry that my partner does not really love me. I want to merge completely with another person, and this desire sometimes scares people away.*

58. B _____ *I am somewhat uncomfortable being close to others; I find it difficult to trust them completely, difficult to allow myself to depend on them. I am nervous when anyone gets too close, and often, love partners want me to be more intimate than I feel comfortable being.*

59. C _____ *I find it relatively easy to get close to others and am comfortable depending on them and having them depend on me. I don't often worry about being abandoned or about someone getting too close to me.*

60. Which description fits you best?
(Circle one only). A B C

The following two pages inquires about what happened to you as a child. For everyone some areas of childhood were probably not as satisfactory as they might have been. Please take some time to think back to your early childhood and recall events and feelings of that time. Remember the way you felt and the things that happened to you. If you did not have a mother or father, answer for the person who acted most like your mother or father. Please answer as honestly as you can. Remember, we want your impressions of these childhood situations. You may find some of the items repetitive, but please treat each item separately.

For every item, place a number from 1 to 6 in the space next to the item. The numbers mean:

1. Definitely not true **2. Not true** **3. Tends to be not true**
4. Tends to be true **5. True** **6. Especially true**

I wanted my father to—

_____ 1. Allow me more freedom.
_____ 2. Display more affection for me.
_____ 3. Feel more attached to me.
_____ 4. Have more respect for my judgment.
_____ 5. Engage more in activities with me.
_____ 6. Treat me in a warmer and friendlier manner.
_____ 7. Be more interested in my activities.
_____ 8. Have more confidence in my ability to take care of myself.
_____ 9. Play with me more.
_____10. Allow me to make more decisions.
_____11. Display more love for me.
_____12. Feel more strongly that I was a significant aspect of his life.
_____13. Have more respect for my ability to think for myself.
_____14. Share more of his recreational time with me.
_____15. Expect less accomplishment in school from me.
_____16. Be more interested in me.
_____17. Be warmer and closer in his behavior toward me.
_____18. Feel more strongly that I was an important member of the family.
_____19. Have more confidence in my ability to learn things.
_____20. Spend more time with me.
_____21. Give me more freedom to choose my friends.
_____22. Be more interested in the things that I was interested in.
_____23. Spend more time reading stories to me.
_____24. Restrict my choice of playthings and toys less.
_____25. Give me more praise for my accomplishments.
_____26. Be more confident that I would succeed in life.
_____27. Give me more attention.
_____28. Feel more love for me.

I wanted my father to—

_____29. Be more interested in helping me to learn.
_____30. Feel more confident about my ability to think critically.
_____31. Allow me to think more for myself.
_____32. Feel closer to me as a person
_____33. Feel more strongly that I was a significant person.
_____34. Have more respect for my ability to solve problems.
_____35. Take me more on trips and excursions.
_____36. Criticize me less for my conduct and manners.
_____37. Feel more strongly that I was an important person.
_____38. Feel more confident about my ability to succeed at difficult tasks.
_____39. Spend more time playing games with me.
_____40. Supervise my activities less.
_____41. Feel more affection for me.
_____42. Be more confident that I could be trusted with responsibilities.
_____43. Spend more time showing me how to do things.
_____44. Insist less on respect from me.
_____45. Feel more warmth for me.

My father wanted me to—

_____ 1. Get better grades in school.
_____ 2. Stick up for my own rights more.
_____ 3. Be more obedient.
_____ 4. Play better at games.
_____ 5. Be more considerate of others.
_____ 6. Help more around the house.
_____ 7. Be more polite.
_____ 8. Have better manners.
_____ 9. Leave him alone more.

For every item, place a number from 1 to 6 in the space next to the item. The numbers mean:

1. Definitely not true **2. Not true** **3. Tends to be not true**
4. Tends to be true **5. True** **6. Especially true**

I wanted my mother to—

____ 1. Allow me more freedom.
____ 2. Display more affection for me.
____ 3. Feel more attached to me.
____ 4. Engage more in activities with me.
____ 5. Limit my play activities less.
____ 6. Be more interested in my activities.
____ 7. Have more confidence in my ability to take care of myself.
____ 8. Play with me more.
____ 9. Allow me to make more decisions.
____10. Feel more strongly that I was a significant aspect of her life.
____11. Share more of her recreational time with me.
____12. Be more of a friend and pal to me.
____13. Be more interested in me.
____14. Have more confidence in me to do things well.
____15. Take me more to places I wanted to go.
____16. Hold me less to strict rules of behavior.
____17. Feel more strongly that I was an important member of the family.
____18. Have more confidence in my ability to learn things.
____19. Spend more time with me.
____20. Give me more freedom to choose my friends.
____21. Give me more proof of her love for me.
____22. Have more respect for my ability to make decisions.
____23. Restrict my choice of playthings and toys less.
____24. Give me more praise for my accomplishments.
____25. Feel more strongly that spending time with me was important.
____26. Be more confident that I would succeed in life.
____27. Give me more attention.
____28. Hold me less to strict bedtimes.

I wanted my mother to—

____29. Feel more love for me.
____30. Be more interested in helping me to learn.
____31. Take me more to various children's events.
____32. Feel closer to me as a person.
____33. Feel more strongly that I was a significant person.
____34. Have more respect for my ability to solve problems.
____35. Criticize me less for my conduct and manners.
____36. Show more that she liked me as a person.
____37. Feel more strongly that I was an important person.
____38. Feel more confident about my ability to succeed at difficult tasks.
____39. Spend more time playing games with me.
____40. Supervise my activities less.
____41. Feel more affection for me.
____42. Be more confident that I could be trusted with responsibilities.
____43. Spend more time showing me how to do things.
____44. Feel more warmth for me.
____45. Have more confidence in my ability to succeed in school.

My mother wanted me to—

____ 1. Stick up for my own rights more.
____ 2. Play better at games.
____ 3. Be more considerate of others.
____ 4. Help more around the house.
____ 5. Be more polite.
____ 6. Have better manners.
____ 7. Be more sociable.
____ 8. Leave her alone more.
____ 9. Assert myself more.

APPENDIX - B

COVERING LETTER TO SUBJECTS

Monday 20 August 1990

Dear Friend,

The student who has approached you is participating in a class research project for a unit called Christian Home and Family, taught here at Avondale. By co-operating with this student you will be helping him/her in a class requirement, and contributing to the process of research.

The enclosed survey will take you about 30 - 45 minutes to complete. We want you to know that we appreciate the contribution of your time and effort. Thank you very much.

This survey covers a number of issues about attitudes and feelings towards social and religious issues. There are no right or wrong answers, so please be open and honest with your responses. Often your initial response to an item is the best to record.

Be assured that your responses are completely confidential. The survey form cannot be traced to you in any way at all. When you have finished responding to each item, place the finished survey in the envelope and seal it. The student who approached you has been instructed to return your sealed envelope to my office unopened.

If you have any questions regarding this survey, please feel free to contact me in the Theology Department, or phone extension 306.

Thank you once again,

Pr Brad Strahan
Lecturer, Theology Department.

APPENDIX - C

SAMPLING INSTRUCTIONS TO STUDENTS

CHRISTIAN HOME AND FAMILY (HR 230.2)

Procedure for collecting data:

1. Each student has been assigned 8 survey forms. It is your responsibility to -
   1) distribute forms,
   2) give specific instructions to your chosen subjects
   3) collect completed forms
   4) return forms to my office for 5% credit

2. This is a class project, please be responsible to your class in the way you go about this part of the exercise.

3. First, complete one form yourself, this will give you a "feel" for the questionnaire, and allow you to answer any questions you may be asked by those you approach about the survey.

4. Selection of subjects
   - don't just give the forms to 7 of your friends
   - it is important to gain as wide a variety of people as possible for our sample, this will make our study more valid

Follow the following procedures for subject selection:

A. Make a list of 3 people from each of the following areas, or any other area

Primary education students	Secondary education students
Theology students	Business students
Nursing students	Science students
Certificate students	

B. Select the first person from group 1,
   the second from group 2
   the third from group 3
   then the first person on your list from group 4
   and so on ..

Try to select a variety of students in terms of where they have come from, socio-economic levels etc. You may need to have a few reserves in mind.

C. Once you have decided who to approach, talk to these people and say something like this: *"Our class is doing a study on social and religious attitudes - would you complete a survey for me. Your responses will be entirely confidential and no one will know how you have answered the items. When you finish I will return your sealed envelop to our lecturer. The questions are simple and there are no right or wrong answers. Please try to be as open and honest as you can. Thank you very much".*

D. Leave them with the envelope and agree upon a definite time when you will pick up the survey from them. Once you have collected your 7 sealed envelopes return these with your own completed form to my office for 5% credit.

5. Keep this handout as you will need it for your report to describe the data collection procedures.

6. If anyone has any questions about the survey, you can ask them to contact me.

APPENDIX - D

LIPHE SCALE ITEMS

(Father form only)

LIPHE Scale Items - Father

I wanted my father to -

Affection
Display more affection for me
Treat me in a warmer and friendlier manner
Display more love for me
Be warmer and closer in his behaviour toward me
Give me more praise for my accomplishments
Feel more love for me
Feel closer to me as a person
Feel more affection for me
Feel more warmth for me

Inclusion Behaviour
Engage more in activities with me
Play more with me
Share more of his recreational time with me
Spend more time with me
Spend more time reading stories to me
Give me more attention
Take me more on trips and excursions
Spend more time playing games with me
Spend more time showing me how to do things

Inclusion Feeling
Feel more attached to me
Be more interested in my activities
Feel more strongly that I was a significant aspect of his life
Be more interested in me
Feel more strongly that I was an important member of the family
Be more interested in the things that I was interested in
Be more interested in helping me to learn
Feel more strongly that I was a significant person
Feel more strongly that I was an important person

Control Behaviour
Allow me more freedom
Allow me to make more decisions
Expect less accomplishment in school from me
Give me more freedom to choose my friends
Restrict my choice of playthings and toys less
Allow me to think more for myself
Criticise me less for my conduct and manners
Supervise my activities less
Insist less on respect from me

LIPHE Scale Items - Father contd.

I wanted my father to -

Control Feeling
Have more respect for my judgment
Have more confidence in my ability to take care of myself
Have more respect for my ability to think for myself
Have more confidence in my ability to learn things
Be more confident that I would succeed in life
Feel more confident about my ability to think critically
Have more respect for my ability to solve problems
Feel more confident about my ability to succeed at difficult tasks
Be more confident that I could be trusted with responsibilities

Parental disapproval
My father wanted me to -
Get better grades in school
Stick up for my own rights more
Be more obedient
Play better at games
Be more considerate of others
Help more around the house
Be more polite
Have better manners
Leave him alone more

Note. The items are listed under scale headings rather than in original order for the sake of convenience. Items for mother are very similar, but in a different order to items pertaining to father.

APPENDIX - E

ITEMS FROM FACTOR ANALYSIS

Items from Factor Analysis

Factor 1 "Morale"

50. On the whole I enjoy life
52. I get a lot of fun out of life
54. I lead a fairly interesting and exciting life
44. On the whole I'm a fairly happy person
36. I look forward to the future with optimism
56. *Sometimes I feel life isn't worth living
48. *Sometimes I feel life is pretty meaningless
40. *I often wish I were someone else
38. *I'm not really a very happy kind of person
46. *I sometimes feel that I'm just drifting through life
43. I don't often worry about being abandoned

Factor 2 "Intrinsic"

2. I try hard to carry my religion over into all my other dealings in life
6. My religious beliefs are what really lie behind my whole approach to life
17. It is important to me to spend periods of time in private religious thought and meditation
9. *Although I am a religious person I refuse to let religious considerations influence my everyday affairs
15. I read literature about my faith even if I don't have to
20. *I would rather join a church social group than a church bible study group
12. *Although I believe in my religion, I feel there are many more important things in life
7. *It doesn't matter what I believe so long as I lead a moral life
19. *Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being
4. Quite often I am keenly aware of the presence of God or the divine Being

Factor 3 "Closeness"

30. *I am somewhat uncomfortable being close to others
25. *Friends often want me to be more intimate than I feel comfortable being
26. *I am nervous when anyone gets too close

Items from Factor Analysis contd.

37. I don't often worry about someone getting too close to me
31. I find it relatively easy to get close to others
33. I find it easy to trust others
23. *I find it difficult to depend on others
35. I feel comfortable depending on other people
29. I feel comfortable having other people depend on me

Factor 4 "Extrinsic"

5. The purpose of prayer is to secure a happy and peaceful life
18. The primary purpose of prayer is to gain relief and protection
1. What religion offers me most is comfort when sorrows and misfortune strike
3. One reason for being a church member is that such membership helps to establish a person in the community
11. The church is most important as a place to formulate good social relationships

Factor 5 "Anxiety"

24. Sometimes people are scared away by my wanting to be too close to them
27. I find that others are reluctant to get as close as I would like
34. Sometimes I feel that I'm really an outsider in this life
39. I often worry that my close friends don't really love me
28. I often worry that my close friends won't stick by me
42. I wish I could be as happy as other people seem to be
41. I want to merge completely with another person

** items are reversed scored*

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